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ABSTRACT

This Social Science Docket theme issue focuses on teaching local history and included theme and non-themed articles, lesson plans, learning activities, and book, movie, and museum reviews designed for K-12 social studies teachers. Articles and materials in this issue are: "Editing Is Not Censorship" (Alan Singer); "Teachers Respond to 'Editing Is Not Censorship'"; "Creation of Post-War 'Segregurbia' in New Jersey" (Lizabeth Cohen); "Levittown Legacy: Segregation in Suburbia?" (Kyle Saboo); "Fine Art and Paper Money in Jacksonian America" (Leo Hershkowitz; Theodore Cohen); "Words That Make New Jersey History" (Howard Green, with a review by Paul Gorski); "Voices from Raritan Landing"; "WPA Guide to Paterson, New Jersey's History"; "Welcome to Industrial Trenton" (Sally Lane; Beth Daly; Brian Daly); "Paul Robeson: New Jerseyan, New Yorker, Social Activist" (Felica Gillespie; Janet Gruner); "Newark: New Jersey's Phoenix" (Nancy Shakir); "Empire State: A History of New York (Milton M. Klein, Ed., review by Cynthia Vitere); "Primary Source Documents from Nineteenth Century New York State"; "Hurley, Emergency New York State Capital"; "Revisiting Chichester, New York" (Syd Golston); "Laws of the Village of Rochester, New York"; "Brooklyn, NY: The Transformation of a 19th Century Community" (Alan Singer); "Give Harding a Republican Congress" (Laura Vosswinkel; Christine Vosswinkel Blum); "Robert G. Shaw and the Massachusetts 54th Regiment" (Maureen Murphy); "New York City's Historic Trains and Trolleys" (Brian Messinger); "Jackie Robinson and the Brooklyn Dodgers" (Lisa Wohl; Liane Migliardi; Bobbie Robinson); "Thomas Nast Sets His Sights on 'Boss' Tweed" (Holly Ryder; Michael Levine; Bill Van Nostrand); "'Wilding': Documenting the Central Park Jogger Case, Race and Fear in New York City"; "Journeys on Old Long Island" (Natalie A. Naylor, review by Janet Gruner); "Bringing History into the Elementary School Classroom Using Family Artifacts" (Judith Y. Singer); "Creating a 'Big Book' from a Local Newspaper Story" (Judith Y. Singer; Alan Singer); "A 'History Mystery' for Elementary School Classrooms" (Andrea S. Libresco); "Exploring African American and Public History" (Ann Bianchetti); and "Using 'Farmer Boy' to Teach about 19th Century New York State" (Jacinda Lisanto). (BT)

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Alan Singer, Editor

New Jersey Council for the Social Studies
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SOCIAL SCIENCE DOCKET

A Joint Publication of the New York and New Jersey State Councils for the Social Studies

Volume 3 Number 2

Special Theme Issue: Teaching Local History

The Creation of Post-War "Segregurbia"in New Jersey
The Levittown Legacy: Segregation in Suburbia?
Fine Art And Paper Money In Jacksonian America
Words That Make New Jersey History * Voices from Raritan Landing
Paul Robeson: New Jerseyan, New Yorker, Social Activist
WPA Paterson * Industrial Trenton * Newark: New Jersey's Phoenix
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Jackie Robinson * Boss Tweed * Central Park "Wilding"
Journeys on Old Long Island
Family Artifacts * Creating a Big Book * History Mystery * Farmer Boy
Exploring African American and Public History

Social Science Docket / Volume 3 Number 2 / Summer-Fall, 2003

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Editing Is Not Censorship

by Alan Singer, editor, *Social Science Docket*

Our goal is to have every issue of *Social Science Docket* include an essay on a key social studies concept or controversy in order to stimulate responses from readers and debate in the New Jersey and New York Councils for the Social Studies. This essay focuses on the recent debate over the editing of primary source documents for classroom use. Prior to publication, the essay was circulated among social studies teachers at local meetings, through council newsletters and via e-mail. Teachers were asked to respond to the essay and discuss their views. Selected responses are included at the end of the article.

When New York State was discovered using edited versions of literary texts on its high school level state standardized test last June (2002), it unleashed a firestorm of criticism. Among the condemning voices, Diane Ravitch, a fellow of the Hoover and the Manhattan Institutes and a former Undersecretary of Education in the first Bush administration, charged that "Censorship of tests and textbooks is not merely widespread: across the nation, it has become institutionalized." Her targets included the textbook industry, the "religious right" for censoring topics" and the "politically correct left" for "censoring language." I am responding to Ravitch's charges as an historian (Ph.D., Rutgers University, 1982), a teacher educator (Hofstra University), a former New York City high school social studies teacher, and also, I suspect, as a member of the amorphous "politically correct left."

As an historian and citizen, I oppose censorship as politically dangerous in a democratic society. But I distinguish between censorship and editing. In fact, the process of researching and writing history, as it is in all intellectual endeavors, is one of organizing and editing information. The issue is not whether material is edited, but whether sources are cited, editing is noted and the material is open to evaluation by students, professional colleagues and other readers. Otherwise, the material may have polemical value, but its historical importance is compromised and usefulness in the classroom is diminished.

As a teacher and teacher educator, I strongly support editing primary source material to make it accessible to students as long as it is noted. As a co-director of the New York State Great Irish Famine Curriculum project, I helped prepare lessons using "differentiated text," text that was minimally edited, adapted or largely rewritten. This made it possible for students reading at different grade levels to examine documents and learn how to analyze them as historians. The use of differentiated texts to reach different audiences is actually quite common in our society. Examine any news story on the same topic in *The New York Times*, *Newsday*, or the *New York Daily News*.

I believe that Diane Ravitch's attack on the editing of text had little to do with historical integrity or educational standards and is really part of a long term campaign by Ravitch, E.D. Hirsch, Chester Finn, Lynne Cheney and other right-wing commentators to marginalize advocates for multiculturalism.

To illustrate the pervasiveness and the necessity for the editing of historical documents, I would like to discuss an example drawn from one of Ravitch's own books, *The Democracy Reader*, a collection of essays she edited with Abigail Thernstrom. The opening section of the book is a speech by Pericles from *The Peloponnesian War* by Thucydides. According to Thucydides, the speech was delivered to the citizens of Athens in approximately 430 BCE. Ravitch and Thernstrom argue it is a seminal discussion of democracy, introducing the idea into the western intellectual tradition.

With a document such as this speech, an editor or teacher must consider five related issues: Translation, Selection, Authenticity, Interpretation and Audience. *Translation* is a problem because the speech was delivered in another language, in this case, an Athenian dialect of ancient Greek. Thomas Hobbes, a seventeenth century English philosopher translated a particularly noted passage as "We have a form of government not fetched by imitation from the laws of our neighbouring states (nay, we are rather a pattern to others, than they to us). . . ." Ravitch and Thernstrom, who do not cite a source for their translation, offer the same passage as "Let me say that our system of government does not copy the institutions of our neighbors. It is more the case of our being a model to others, than of our imitating anyone else." While the meaning seems similar, the language clearly is not.

Hobbes translated the entire book by Thucydides and included the historian's view of the speech. In one passage, Thucydides charged that Pericles' goal was to "appease the anger of the Athenians towards himself" and that Athens "was in name a state democratical, but in fact a government of the principal man." In other words, following news of military reversals, Pericles, a demagogue, was out to save his own skin. I think it is significant that when Ravitch and Thernstrom edited Thucydides' text, this *Selection*, which questions the existence of a meaningful democracy in ancient Athens, was left out.

In this selection, there are also problems with historical *Authenticity* that Ravitch and Thernstrom fail to mention. Pericles' speech was delivered in 430 BCE, but Thucydides' book was not written until after the end of the Peloponnesian War, approximately 26 years later. There is no evidence that Thucydides was present when the speech was delivered or that there was another written version. In essence, the speech is an historical reconstruction that may better represent the views of the chronicler than the orator. This should have been noted by Ravitch and Thernstrom.

If the version of the speech provided by Thucydides is a relatively accurate account, there is still the problem of historical *Interpretation*. The fact that a term, democracy, was used in ancient Athens, does not mean it meant the same thing as today or that our ideas are descended from theirs. Athens was a slave society where only a small group of male citizens participated in debate and decision making. In addition, the "Age of Pericles" lasted for only a few decades and two thousand years of history intervened before democracy in the modern sense was discussed during the "Age of the Enlightenment" and the period of the American Revolution.

But despite problems of Translation, Selection, Authenticity and Historical Interpretation, I think the Ravitch and Thernstrom version is useful to teachers because of their sense of *Audience*. In fact, their version, which has been adapted for contemporary readers, is the one I choose to open discussion on ancient Greece with high school students and prospective teachers. While I question the quality of their work as historians, their language is accessible to readers and in this case, they capture the sense of the particular passages.

New York State made a mistake by not acknowledging on the exams that passages had been edited. But that mistake in no way justified the attack efforts to design an appropriate test for high school students. As Diane Ravitch discovered in her own work, but seems to have forgotten, if language is not accessible to readers, they will be unable to understand ideas.

Equally disturbing, Ravitch willingly distorted her own the past, condemning authors, teachers and historians whom she disagrees with for practices that she and her supporters repeatedly use in their work.

But the greatest wrong committed by Ravitch and other commentators funded by right wing benefactors is their ad hominem attack on multiculturalism in an effort to silence disagreement and dissent. Campaigning for sensitivity in use of language is a call for respect, not a form of censorship. To equate them, is to sacrifice principle for political gain, something Thucydides accused Pericles of doing as well.

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Three Translations of Thucydides: Which is the "true" text?

Below are three translations of a speech by Pericles to the citizens of Athens. It was delivered in approximately 430 BCE. The only surviving version is from *The Peloponnesian War* by Thucydides, written about 404 BCE, in an ancient Greek dialect.

Instructions:

- Examine passage 37 in all three translations. How is the language similar and different? In your view, are the meanings basically the same? Explain.
- Examine passage 43 in all three translations. How is the language similar and different? In your view, are the meanings basically the same? Explain.
- This speech was probably delivered by Pericles in 430 BCE but Thucyides did not write his book about the Peloponnesian wars until at least 26 years later. No other written record of the speech exists. In your view, how should historians view this document?

Blanco Translation	Hobbes Translation (Grene)	Ravitch and Thernstrom
37. We practice politics that does not emulate the customs of our neighbors. On the contrary, we are the models, not the imitators, of others. Because we are governed for the many and not for the few, we go by the name of a democracy.	37. We have a form of government not fetched by imitation from the laws of our neighbouring states (nay, we are rather a pattern to others, than they to us) which, because in the administration it hath respect not a few but to the multitude, is called a democracy.	37. Let me say that our system of government does not copy the institutions of our neighbors. It is more the case of our being a model to others, than of our imitating anyone else. Our constitution is called a democracy because power is in the hands not of a minority but of the whole people.
43. No one needs to harangue you, . . . but you must remember that the greatest gift to the city is not in public speeches but in daily beholding her power in action, in being like lovers to her. Thus when she is great in her glory, you will take it to heart that men knowingly, daringly, reverently built her power by doing what needed to be done, and that even when they perished in one of her enterprises, they did not think that the city was being deprived of their valor, but that they had freely made the hand-somest possible investment in her.	43. And for you that remain, … contemplating the power of the city in the actions of the same from day to day performed and thereby becoming enamoured of it. And when this power of the city shall seem great to you, consider then that the same was purchased by valiant men, and by men that knew their duty, and by men that were sensible of dishonour when they were in fight, and by such men as, though they failed of their attempt, yet would not be wanting to the city with their virtue but made unto it a most honourable contribution.	43. What I would prefer is that you should fix your eyes every day on the greatness of Athens as she really is, and should fall in love with her. When you realize her greatness, then reflect that what made her great was men with a spirit of adventure, men who knew their duty, men who were ashamed to fall below a certain standard.

How did Thucydides really view Pericles and Athenian "Democracy"?

Source: Walter Blanco and Jennifer Tobert Roberts, eds., trans., Walter Blano (1998). The Peloponnesian War, Thucydides. NY: Norton.

Instructions:

- Examine each section. Identify the main idea or ideas of the passage and then rewrite it in your own words.
- In your opinion, how did Thucyides really view Pericles and Athenian "Democracy"? Explain your views and provide evidence from the text.

A. "With these words, Pericles tried to deflect the Athenians' anger from himself and to divert their minds from their fears. For their part, they took his advice as far as public policy was concerned. They no longer sent ambassadors to Sparta, and they redirected their energies to the war. Privately, they constantly felt the pain of their sufferings, the common people because they were being stripped of the little they had to begin with, and the rich and powerful because their fine country property, their houses and expensive belongings, were being destroyed. Worst of all, they were not at peace, but at war. And in fact the people did not abate their anger towards Pericles before they levied a monetary fine on him."

B. "As the masses have a way of doing, though they not much later re-elected him general and entrusted the leadership of the government to him. They did so because everyone was by now becoming inured to his personal pain, and because they thought that Pericles was the ablest man for what the city as a whole needed. For as long as he led the city in peacetime, he governed it with moderation and unfailingly maintained its security. Athens was at its greatest in his time."

C. "After the war broke out, he showed himself here too be a good judge of the city's power. He lived for another two and a half years, and after he died, his prescience about the war was even more fully understood. He had said that they would prevail by being patient, by building their navy, by not trying to expand their empire during the war, and by not putting the city in jeopardy. In every respect, however, the Athenians did just the opposite, and in matters that seemed to be unrelated to the war, they followed a policy that was advantageous to private interests and ambitions but harmful to the city and its allies. When it worked, it brought prestige and profit to private citizens; when it failed, it damaged the city and the war effort."

D. "The reason for the change is that when Pericles was in power, his popularity, his intellect, his conspicuous imperviousness to bribes gave him free rein to bridle the majority. He was not led by it, he led it, because he was not always trying to acquire power improperly, by saying just anything to please the people; he could contradict them and even make them angry, because his prestige gave him power. Indeed, whenever he saw that they were rashly about to do something flagrantly premature, he would give a speech and whip them into a panic; but then when they were irrationally frightened, he would restore their confidence. In its rhetoric, Athens was becoming a democracy; in practice it was the domain of its foremost man."

Teachers Respond to "Editing is Not Censorship"

Lee Burchett, Valley Stream, NY:

In a way, everything is edited. My concern is "who" is doing the editing, not whether a document is edited. Decisions about what gets included and what gets removed determine what students learn. Teachers must make choices, but thoughtfully, carefully, and with a willingness to explain their decisions.

John M. Dougherty, Coordinator of Social Studies, New Jersey Department of Education:

The author's charge that right-wing commentators are trying to marginalize advocates for multiculturalism does not sound like scholarship to me. Isn't he in danger of marginalizing those he perceives of as "right-wingers?"

Dean Baciguloipo, Lincoln-Orens Middle School, Island Park, NY:

I am not opposed to differentiated text. I am opposed to differentiation as a guiding principle and philosophy invading education. I find too often teachers have a preconceived notion of what students can and cannot do. Most of this information is gained from district and state assessments, word of mouth, or (unfortunately) a teacher's own prejudice (e.g., "the inclusion class"). I believe teachers need to expose students to the ways an author's use of language creates meaning within a text. Often in editing a text we retain the meaning but lose the value and beauty of the language. I once observed a teacher using an "abridged" version of MacBeth with an 8th grade class. Should a teacher rewrite Shakespeare so it can be easily understood by an 8th grade student? I would argue that a teacher who understands Shakespeare would also understand that Shakespeare was never meant to be "read." Like all verse it was meant to be heard. The sound of the language in itself creates meaning. When you are taught how to listen to Shakespeare (or better, act out some scenes) suddenly the vernacular of 17th century England is as recognizable as a lunchroom conversation.

Instead of differentiating text, I search for documents that contain parallel themes. For example, recently my students read excerpts from *Black Boy* by Richard Wright to illustrate the promise of Northern cities. His prose style is vivid, imaginative, and difficult for an 8th grade class to comprehend. Instead of editing his work, I included in the lesson a discussion of the painting "The Migration of the Negro" by Jacob Lawrence. It contains the same themes as Wright's book. After discussing the painting, we read the prose, and the students made connections between both sources. The painting became as valuable for understanding the prose as any editing I could have done. Later that day the 8th grade ELA teacher in my team used the *Black Boy* excerpt to further illustrate figurative language. As an educator I believe editing should be a last resort, not a first. There are more creative ways to promote understanding.

Leigh McGrath, IS 171K, Brooklyn, NY:

Censorship and text editing are different with opposite purposes. Censorship is done to prohibit knowledge. Editing enhances reader accessibility and conceptual understanding. As a sixth grade teacher, I continually rely upon edited materials to present students with alternative views and perspectives on history. If I only used unedited documents, many of my students would disengage from learning. The process of discovery would not occur, and they would not learn to form opinions based upon evidence. Students would simply listen to the teacher and take on the teacher's view as their own. That notion sounds more like censorship then editing.

Craig Thurtell, Ardsley High School, Ardsley NY:

I am surprised that Alan Singer defends the alteration of literary passages in the New York State English Regents exams. He regrets that the state did not acknowledge its revisions, but argues that such editing is essential and accuses the conservative Diane Ravitch, who criticized the state's practices, of attempting to undermine multicultural education. I think he minimizes the seriousness of the state's practices and the problems it creates. Moreover, I think that the use of documents in social studies classes and exams need further consideration.

The English Regents exam authors did not merely edit literary passages; they consciously altered the meaning of these passages through wholesale bowdlerization and then pretended that the passages were authentic. Alan Singer apparently defends these changes on the grounds of accessibility and "sensitivity in use of language." Neither defense justifies the state's actions. For example, the exam writers eliminated all references to Jews and gentiles from an Isaac Bashevis Singer excerpt and all references to black and white people from an Annie Dillard piece about growing up in a predominantly black neighborhood. (*New York Times*, 1 June 2002 and 8 January 2003) These deletions (eviscerations is more apt) do not sensitize or clarify the readings. They seem aimed instead at preempting potential criticism from groups who might feel disparaged by references to themselves, however unlikely or unmerited such a charge might be. If anything, the excisions demonstrate an aversion to the portrayal of cultural diversity, the very motive the essay imputes to Ravitch. The changes also suggest a condescension toward adolescents, who, the state apparently believes, are incapable of dealing with the complexities of human relations.

The controversial passages came from English exams, but this piece raises questions about the use of primary documents in history classes and on state history exams. Alan Singer states that when he developed the Irish Famine project, some of the documents were "largely rewritten." Those texts, in my view, are no longer primary documents; they are secondary sources that cannot possess the historical uniqueness or authority of the original. In revising them, he implicitly concedes that students at that grade level are not ready for the real thing while misleading them about the true nature of primary documents.

As the raw material of historiography, primary documents are often recalcitrant. Scholars must patiently tease inferences out of them. During my own research, I have spent hours rereading a letter or newspaper account as its meaning slowly and fitfully accumulated. We should be exposing our students to this challenging and rewarding process. But perhaps primary documents do not have the universal utility we once, in a flush of enthusiasm, attributed to them. Maybe younger students would find items from a period's material culture more accessible, or maybe they simply need to wait until their intellectual development permits them to meet the demands of document analysis.

That analysis is poorly realized when we ask students writing a document-based essay to race through a series of documents and, before time expires, incorporate them into an argument. What historian works under such constraints? How can such requirements possibly encourage a love of history? And how much does the result prove about the student's ability? We should rethink our use of documents, and, in the meantime, the state should respect the integrity of the historical and literary record.

Janet Gruner, Great Neck North HS,Great Neck, NY:

For me, more disconcerting than the issue of editing is the implication of Diane Ravitch's statement for those who do not possess the "cultural capital" or "high status knowledge" necessary to understand and analyze primary documents in their "authentic" form. This raises the larger question of what is the purpose of our nation's educational system. If it is to create generations of students who are able to think for themselves, evaluate different perspectives, and engage in thoughtful discussion, then editing is essential to allow *all* students the experience of critically thinking about the *ideas* presented in a document. However, if the purpose of our educational system is to promote and perpetuate stratification where only the "elite" are encouraged to develop into inquisitive, thoughtful, articulate adults, then editing should not take place, and only those who have the "ability" (or the money for a tutor, parental aid, or cultural capital and high status knowledge) should be exposed to the documents that are the foundation for a deeper and sophisticated understanding of history. The rest can just be told what to think and what to memorize.

Jeffrey Feinberg, Social Studies Coord., Jericho, NY:

As a beginning high school teacher, I used *Viewpoints In World History* (NY: American Book Co., 1973). The primary sources in it provided a wealth of opportunities to examine documents, including Pericles' Funeral Oration. I always complemented the text with Thucydides' questions as to whether Athens, under Pericles, was really a democracy, and Plutarch's suggestion that Pericles bribed the people with public money. Alan Singer is correct to criticize those who equate editing with censorship. Innovative teachers are always able to raise the questions he poses: authenticity, translation, selection, and historical interpretation.

Eric Sutz, Daly Elementary School, Port Washington, NY.

As an elementary school teacher, I find that editing, when done correctly, is a wonderful tool for teachers. Editing primary source documents permits students to read and analyze historical material with success and allows them to gain confidence in their ability to act as historians. Editing also allows for greater differentiation of instruction in inclusive classrooms. This helps to break down social barriers created by tracking based on reading level.

Bobbie Robinson, John F. Kennedy High School, Plainview, NY:

In the "good old days" of social studies education, the question of editing documents would never have come up. With the exception of a few major documents such as the Magna Carta, the Declaration of Independence, or the Gettysburg Address, educators used very few documents and instead presented students with the textbook version of history, neatly summarized and packaged. The movement towards document-based teaching presents teachers with a dilemma. How do we provide students with documents to examine while at the same time ensuring that they actually have a chance at successfully reading or studying them? It seems to me that if documents are not sometimes edited to make them accessible to students, then we really end up summarizing and packaging the version that we translate for them. Instead of a printed textbook, perhaps we've just become a walking, talking version of the same thing.

The trouble is, every case of editing in some way involves our individual sense of what is important enough to keep, that is, our often unspoken value judgments. The controversy over the New York State Regents last spring involved editing a piece of literature in such a way that it removed almost all references to ethnicity and/or religious heritage. When I read the passage at the center of the controversy, I felt that the editing removed the descriptive words that gave the literature its essential meaning. Without the rich descriptive language, the adjectives that had been omitted, the students could only answer the questions asked with a bare scraping of the surface of meaning. The words that would have allowed them to truly plumb the depths of meaning of the passage were not there for them to consider. The test writers were so worried about potentially offensive adjectives, and so contemptuous of the intelligence of students, that they preferred to bore them to death.

I think our students deserve better than that. While we sometimes need to edit, I think we also need to provide students with rich language, to help them learn new terms, to include adjectives and adverbs that may be painful or controversial just because they do add meaning, and then be sure to help the students explore those meanings. While we may need to edit, we also need to recognize that our own values and priorities are at work each time we edit. We are not neutral when we make choices about what to leave in and what to leave out. I certainly don't think we should be editing to avoid controversy. Isn't controversy what social studies is about? Sometimes that very act of editing may need to be the topic of the discussion we have with our students.

Charlie Gifford, Hoosic Valley High School, Schaghticoke, NY:

Webster's Dictionary defines censoring as "To remove or suppress what is considered morally, politically, or otherwise objectionable." Editing is defined as "To modify or adapt so as to make suitable or acceptable." As a teacher, I am an editor, not a censor.

New York State tells us to teach students to read, understand, interpret and analyze documents while covering a very comprehensive curriculum. The only way I can expose students to a wide variety of primary source materials is by editing them so that they are written in language students understand. In a lesson about the Muckrakers, I have my eighth grade class read an edited version of "McClure's Magazine" that includes excerpts from pieces written by Jacob Riis, Upton Sinclair, Ida B. Tarbell, John Spargo, Lincoln Steffens and Jane Adams. I believe they benefit from the multiple perspectives presented in this assignment. Would Diane Ravitch rather I have students read an extended unedited selection by only one of these authors? Would they really be interested in it or understand what was happening in the past?

The real problem for teachers is choosing material that is appropriate. I cannot promise that I choose the best material each time, but I know that I try to present as many sides to a situation as possible so students can form their own opinions based on a range of the information. It is my job to be as unbiased and unopinionated as possible when ! make selections and edit them, and to present ideas even when they are considered unsettling or "objectionable" by some people.

Felicia Gillispie, August Martin HS, Queens, NY:

Some texts should be edited because of their length and to simplify language. It is an educator's responsibility to determine when to use original, edited, or adapted material. My global history students are intrigued by "documents" such as a Summerian school boys tale and Hammurabi's Code, but could never read the original translations, let alone the original text.

The Creation of Post-War "Segregurbia" in New Jersey

by Lizabeth Cohen

Lizabeth Cohen, Howard Mumford Jones Professor of American Studies in the History Department at Harvard University and a Bancroft Prize winning historian, is author of *A Consumers' Republic: The Politics of Mass Consumption in Postwar America* (NY: Knopf, 2003). This essay is edited from a presentation by Dr. Cohen at the New Jersey Historical Commission's annual meeting in 2000. Dr. Cohen, who was raised in Paramus, believes New Jersey epitomizes the quintessential post-World war II suburban experience. Despite a population growth of almost two million people between 1940 and 1960, a 50% increase over the two decades, every major city except Paterson lost population (Paterson gained a mere 4,000 residents). Moreover, as the postwar era progressed, 70 percent of the state's total land area would qualify as suburban. A longer version of this article appeared in the January 2001 issue of *New Jersey Reporter, 30*(4), 24-31, 33.

The United States came out of World War II deeply determined to prolong and enhance the economic recovery brought on by the war, lest the crippling depression of 1930s return. During wartime, a mass production war machine, operating at full throttle to produce the material for battle, had already provided many new jobs and filled many empty pockets and bank accounts. New Jersey's shipyards, petroleum refineries, and diverse manufacturing base in particular had stocked the military's warehouses with radios and radar, ships, munitions, uniforms, chemicals, food, airplane engines, and much more; by war's end, little New Jersey would rank fifth in the nation in war contracts. In New Jersey and elsewhere, insuring a prosperous peacetime would require making new kinds of products and selling them to different kinds of markets. Although military production would persist, and expand greatly with the Cold War, its critical partner in delivering prosperity was the consumer market. A wide-range of economic interests and players, including strident anti-New Deal big businessmen, moderate and liberal capitalists, and labor and its allies on the Left, came to endorse the centrality of mass consumption to a successful reconversion from war to peace. In some ways, this was the Keynesian solution that the New Dealers had seized upon to pull them out of the Great Depression in the late 1930s. But the experience of war had turned promising strategy to proven reality. Factory assembly lines newly renovated with Uncle Sam's dollars stood awaiting conversion from building tanks and munitions for battle to producing cars and appliances for sale to consumers.

If encouraging a mass consumer economy seemed to make good economic sense for the nation, it still required extensive efforts to get Americans to cooperate. Certainly, there was tremendous pent-up demand for goods, housing and almost everything else after a decade and a half of wretched depression and war, but consumers were also cautious about spending the savings and war bonds that they had gladly accumulated while consumption was restricted on the home front. Hence, beginning during the war and with great fervor after it, businesses, labor unions, government agencies, the mass media, advertisers, and many other purveyors of the new postwar order conveyed the message that mass consumption was not a personal indulgence. Rather, it was a civic responsibility designed to improve the living standards of all Americans, a critical part of the prosperity-producing cycle of expanded consumer demand fueling greater production, thereby creating more affluent consumers capable of stroking the economy with their purchases.

Politicians and Propagandists

Politicians and propagandists never tired of tying America's political and economic superiority over the Soviet Union to its more democratic distribution of goods. In 1959, Vice-President Richard Nixon went so far as to tell the Russian people that all the homes, televisions, and radios that Americans owned brought them closer to the Marxist ideal of classless society than the Soviets. The new post war order deemed, then, that the good customer devoted to "more, newer, and better" was in fact the good citizen, responsible for making the United States a more desirable place for all its citizens.

As today, the purchase of a new single-family home generally obligated buyers to acquire new household appliances and furnishings, and if the house was in the suburbs, as more then 80 percent were, at least one car as well. The scale of new residential construction following World War II was unprecedented. And it was made possible by a mixed economy of private enterprise bolstered by government subsidy- in the from of mortgage guarantees with low interest rates and no downpayment directly to buyers as part of the veterans benefits under the GI Bill of 1944, and indirectly to buyers through loan insurance to lenders and developers through the Federal Housing Administration (FHA). The federal government assisted as well through granting mortgage interest deductions on income taxes, a mass tax since World War II, and constructing highways from cities out to the farm land that overnight was being transformed into vast suburban tract developments. In New Jersey, single-family houses mushroomed from 7 percent of the state's housing stock in 1950 to 64 percent a decade later. In the highly suburbanized Northern New Jersey area by 1960, a full quarter of the dwelling units had been built since 1950. The "Garden State" was fast becoming the "backyard garden" state, as the housing subdivision became "the New Jersey farmer's final crop" in the words of one observer.

Explosion In Housing Construction

This promotion of private market solutions to boost the mass consumption economy-even if heavily subsidized by the federal government-turned a dire social need for shelter into an economic boom. As in New Jersey, one out of every four homes standing in the United States as a whole in 1960 had gone up in the 1950's. As a result of this explosion in housing construction, by the same year, 62 percent of American's could claim that they owned their own homes, in contrast to only 44 percent as recently as 1940 (the biggest jump in homeownership rates ever recorded). Home building became so central a component of postwar prosperity, in fact, that beginning in 1959, the United States Census Bureau began calculating "housing starts" on a monthly basis as a key indicator of the economy's vitality.

The way housing entered the mass consumption marketplace favored certain kinds of metropolitan locales, as well as particular social groups, over other ones. Dependence on new single-family, privately owned, detached home construction to solve the enormous postwar housing crunch, as well as to fuel the economy, privileged suburbs over cities. As millions of Americans concluded it was cheaper and more desirable to own rather than rent, they left older, often deteriorating housing in cities like Newark, Elizabeth, and Paterson for the new suburban communities favored by the VA and FHA loan programs and reinforced by the lending policies of private banks. Between 1947 and 1953 alone, the suburban population of the United States increased by 43 percent, in contrast to a general population increase of only 11 percent; over the course of the 1950s, in the twenty largest metropolitan areas, cities would grow by only .1 percent, their suburbs by an explosive 45 percent. By 1965, a majority of Americans would make their homes in suburbs rather than cities. Today, typical American metropolitan areas range in the proportion of their center city population from the 20 percent of Boston to the 30 percent of New York, but overwhelmingly their populations are suburban.

Middle-Class Americans

Home ownership did more than expand the numbers and enhance the status of suburbanites over urbanites. In the process, it advantaged some kinds of people over other kinds. Through their greater access to home mortgages, credit, and tax advantages, men benefited over women, whites over blacks, and middle-class Americans over working-class ones. Men, for example, secured low VA mortgages, and the additional credit that home ownership made available, as a result of their veteran status in World War II and the Korean War, while women generally did not. White American's more easily qualified for mortgages, including those dispensed through the GI Bill, and more readily found suburban houses to buy than African-Americans could. And while some working-class Americans did move to suburbs, increasingly they tended to settle in "cops and firemen" suburban towns quite distinct from where successful professionals and entrepreneurs lived. Studies of Levittown, Long Island in 1950 and 1960 documented a shift away from the mixed class suburb to a more exclusively working and lower-middle-class one, as white collar residents moved out of Levittown to more affluent communities nearby.

As a home became a commodity to be traded up like a car, rather than an emotional investment in a neighborhood or church parish, "property values" became the new mantra. Of course, people still chose the towns they lived in, but increasingly they selected among internally homogeneous suburban communities occupying different rungs in a hierarchy of property values. Not only did house prices position a community on that ladder of prestige, but so too did its social profile. Many suburban whites leaving cities with growing African-American populations-due to white flight as well as massive black migration north and west after World War II-felt that only an all-white community would ensure the safety of their investment, often their life savings, and they did everything within their means to restrict blacks' access to real estate. What one cynical Newark public official in 1962 labeled "segregurbia" flourished, he said, because "the free enterprise system lurking in many American hearts has provided more moves to all-white suburbs than the billion words of love have promoted the spiritual advantages of economic and integrated city living." Likewise, local zoning regulations enforcing plot and house size and prohibiting multiple dwellings in suburban towns appealed for the way they sorted out prospective buyers by social class, and implicitly by race.

Housing Discrimination

In New Jersey, house pricing served as the first level of class, and often race, sorter. Many working-class people were kept out of middle-class suburban communities by virtue of their expense. When the annual income required to buy and retain a home in the new Morris County suburb of Parsippany-Troy Hills was estimated at $12,000 in the early 1960s, policeman and firemen in Bergen County earned about $8,000 a year, while only 17 percent of all Newark families-and only 9 percent of non-white families-earned over $9,000. In fact, when manufacturing plants commonly relocated from cities to outlying sites during the 1950s and 1960s, home prices often kept workers from following their jobs. When they did move to suburban communities, they tended to be the least expensive ones on the fringes of rural New Jersey, often a long ride from work. A case in point is the struggle of the United Auto Workers Union to reconnect workers' jobs and residences while at the same time providing affordable housing when a large Ford assembly plant moved to Mahwah in Bergen County in 1955. When the United Auto Workers Housing Corporation, a subsidiary of the autoworkers' union, tried to build federally assisted housing within the price range of the 5,200 decently paid, unionized workers, the town of Mahwah refused the union's request for a variance to the exclusionary zoning code, which required one- or two-acre lots. Likewise, when a large IBM installation was welcomed in the same county's Franklin Lakes as a lucrative tax-paying ratable, the garden apartments sought to house employees locally met with the response, "There is lots of empty land and cheap housing further out. There's no reason why people should feel that they have to live in Franklin Lakes just because they work there."

One of the starkest reminders of the formidable class and racial barriers dividing metropolitan New Jersey by 1960 took place everyday in the Newark area, where 50,000 blue-collar residents, a third of the resident labor force in this increasingly working-class, poor, and black city of 400,000, left for jobs outside the city where they could not live, while 200,000 white-collar workers commuted in to corporate jobs in Newark from outlying middle- and upper-class suburbs. A closer look at Essex County reveals just how racially polarized New Jersey's postwar landscape became. In a county that was 30 percent black, only 13 percent of the residents of towns outside of the county seat of Newark were African-American in 1970, and 89 percent of those black suburbanites lived in only three municipalities, East Orange, Orange, and Montclair. Outside of this suburban "black belt," in the other eighteen suburban communities of Essex County, only 2 percent of the population was black.

This increasing segmentation of suburbia by class and race fueled even more damaging social inequality because of Americans' traditional devotion to home rule as a critical pillar of democracy, a conviction which only intensified with suburbanization in the postwar period. As a result, the quality of crucial services soon varied much more than they formerly had when more people lived within larger units of cross-class and interracial cities. Education, for example, widely recognized as the best ticket to success in postwar America, became captive to the inequalities of the new metropolitan landscape, since, in the American system generally, and in New Jersey more so than in most other states in particular, local communities substantially provided, and paid for, their own schools through local property taxes. The wealthier the community, the more it had to spend, and the greater prospect of its children receiving the kind of education that led to prestigious college and graduate degrees and well-paying jobs. Essex County again provides a clear-cut case of how school spending per pupil, a fairly reliable proxy for educational quality, varied according to the socio-economic profiles of postwar communities. A careful analysis reveals that the higher the median income, adult educational and job status, white presence in the population density, all characteristics of wealthy suburbia, the greater a community's per-pupil spending on schooling for its children, and most unfairly, the lower the local tax rate its residents were assessed to pay for it.

The Levittown Legacy: Segregation in Suburbia?

by Kyle Sabo

As a lifelong resident of Levittown, New York, alumni of its schools and social studies teacher at Division Avenue High School, I was invited to speak at an annual business gathering to share my views about what it was like to grow up in Levittown and return to teach there. My comments reflected my feelings about coming-of-age in, what I see as, an idyllic suburban community. However, as a social scientist and student of history I could not ignore the other side of Levittown's past: the racial segregation that dogged the community in its early days and continues to linger in its shadows.

The concept of the planned suburban community was pioneered by William Levitt, who viewed the potato fields of Hempstead Plains as a solution to the housing shortage facing the young men returning from World War II and their families. Levitt's approach was to apply the lessons of the assembly line, division of labor and mass production, to the construction of new housing. In doing this, he brought the housing industry into the Industrial Age and transformed the way people lived in the United States.

According to Tyson Freeman (National Real Estate Investor, Sepember 30, 1999), "following World War II, the inner cities were busting at the seams. After many years, urban growth spilled over into the suburbs. Widespread car ownership and the increased development of the freeway system, intensified by the Federal Highway Act of 1956, catalyzed the move." The growth of Levittown was part of this trend.

In Levittown, a returning GI could purchase a Cape-style home complete with appliances, landscaping, a fireplace, vertical blinds and free use of the community swimming pools for $7990 without making a down payment. In one day, GIs from Brooklyn could drive out to the site on Long Island, select a plot and sign a deed for an unbuilt home, sometimes without any input from their wives.

The men who came to Levittown were generally blue collar workers. In many cases their jobs were either directly or peripherally related to the booming Cold War military-industrial complex. Long Island was the home of Grumman, Hazelton, and Sperry, all leading military contractors. Many twenty-something Levittowners remember watching air trials of F-14 Tomcats. Their older brothers and sisters saw the sleek F-111 of the 1960s. The men that made these aircraft had premium jobs: unionized with full medical benefits, a retirement system, and high wages.

In Levittown and other towns like it on Long Island, former city-dwellers and renters became homeowners and empowered citizens. They wrote and voted on school budgets, decided on capital projects, and built new and powerful political clubs and local and county governments. Townships like Hempstead (today the largest in the nation) and Oyster Bay provided services, such as sanitation and water services, and created a whole new class of blue collar municipal employees and local residents who valued their high paying jobs.

Levittown was an embodiment of the American dream, with one important catch. The promise Levittown offered for the future was a racially exclusive one. African Americans were denied access to this suburban dream. Every deed signed by new homeowners contained a clause that bound them "not to permit the premises to be used or occupied by any other person than members of the Caucasian race. . ."

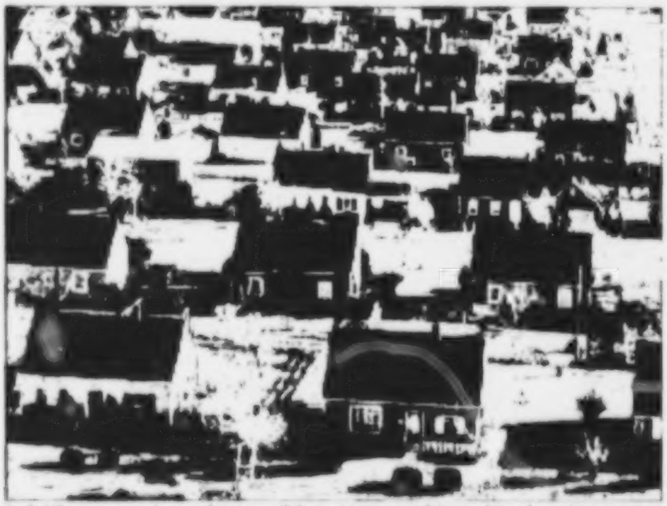
The impact of this segregated past continues to shape the present. The 2000 census identifies 94.1% of Levittown's population as "Caucasian." In a town of 53,000, only 3,601 people are Latino and only 266 are African American. In fact, Long Island as a whole today is a checkerboard of racially, ethnically and economically segregated communities.

Should the Levittown experiment in planned suburban development be viewed as a triumph of post-World War II American society, or was it so tarnished by racial segregation that it more accurately symbolizes the continuing tragedy of injustice? Students can use photographs and excerpts from newspaper articles included in the document-based package that follows and web-based research to reach their own conclusions.

Levittown, NY : Triumph of post-World War II American society or symbol of racial injustice?

Directions:
1. Examine the pictures below, read the excerpts from newspaper articles and gather more information from the internet before reaching your conclusions. To learn more about the history of Levittown, New York and similar Levitt housing developments in New Jersey and Pennsylvania visit: *people/b&t/william.htm; www.scc.rutgers.edu/njh/MassConsumerism/ Suburb/Race.htm; www.infoclub.com.np/lifestyle/; www.time.com/time/time100/builder/profile/levitt3.html; tigger.uic.edu/~pbhales/Levittown.html; www.lihistory.com/specsec/levmain.htm; and www.nreionline.com/ar/real_estate_postwar_america_hitches.*
2. After examining all of the sources, use the documents and information from the internet to answer the question: Levittown, New York : Triumph of post-World War II American society or symbol of racial injustice? Your essay should have a clear introduction that states your opinion, at least three paragraphs that present supporting evidence, and a summary concluding paragraph that summarizes your ideas. It should be approximately 500 words long.

A family in front of their new Levittown, Long Island home.



A Life magazine photo of Levittown, New York, circa 1958.

Levittown Racial Exclusion Clause: "The tenant agrees not to permit the premises to be used or occupied by any person other than members of the caucasian race. But the employment and maintenance of other than caucasian domestic servants shall be permitted."

FHA Asked to Curb Negro Housing Ban, *New York Times, March 12, 1949*

The Federal Housing Administration was asked yesterday to forbid exclusion of Negroes from any housing insured by that agency. Specific target of a delegation that called at the FHA offices was William J. Levitt, whose organization has built thousands of small homes for veterans on Long Island.

Besides members of the American Labor party, National Association for the Advancement of Colored People, Civil Rights Congress, and Nassau-Suffolk Consumers Council, the group of eleven persons included James Mayweathers. Mr. Mayweathers said that although he is a veteran, he has been excluded, as a Negro, from a group of perspective purchasers of homes Mr. Levitt's organization is building under FHA commitments.

Mr. Mayweather conducts a floor-polishing service from his home in East Williston. He said he had applied for one of 350 houses, the first of 4,000 to be built in Roslyn, L.I. To do this he had stood in line outside the model home there from 7 A.M. Saturday until 7:30 o'clock the following morning. On Sunday morning, he said, Mr. Levitt told him that a Negro could not buy one of the houses. This statement was confirmed by John S. Fells, a real estate broker of Great Neck.

Housing Bias Ended, *New York Times, May 29, 1949*

Levittown -- The clause in the lease of the houses built by William Levitt, Nassau County mass-production builder, barring Negroes from the use of the premises, has been deleted, Commissioner Franklin D. Richards of the Federal Housing Administration has informed the Committee to End Discrimination in Levittown.

4 Say Levittown Refuses Leases After Children Play With Negroes

New York Times, December 5, 1950

Mineola-- Two Levittown couples made the charge in Supreme Court here today that their civil liberties had been violated by the refusal of Levitt & Sons to allow them to renew their leases. They said they were requested to vacate their houses at the expiration of their current leases because of objections to their having Negro children play with their own children on lawns adjoining their rented homes.

The Levittown Decade, *Newsday, September 2, 1957*

William J. Levitt doesn't like to discuss discrimination. . . In a statement he made in June, 1954, . . . said Levitt on discrimination: "The plain fact is that most whites prefer not to live in mixed communities. This attitude may be wrong morally, and some day it may change. I hope it will. But as matters now stand, it is unfair to charge an individual with the blame for creating this attitude or saddle him with the sole responsibility for correcting it. The responsibility is society's. So far society has not been willing to cope with it. Until it does, it is not reasonable to expect that any builder should or could undertake to absorb the entire risk and burden of conducting such a vast experiment."

Levitt made no bones about the fact he would not rent or sell directly to Negroes. In 1948 and 1949 a Committee to end Discrimination fought Levitt's policies regarding non-Caucasians, who were not allowed tenancy in Levittown. It should also be stated that some of the volleys against Levitt appeared to have been deliberate agitation stirred up by left-wing groups. The committee was successful in deleting a "Caucasian only" clause from Levitt's leases, but unsuccessful in changing his rental and purchase policies.

Actually, a Negro family bought a Levitt house from a private owner in 1950 and moved in without fanfare or demonstration. And two years later another Negro family purchased a home and one sublet a Levitt house. In neither case was Levitt involved. But in 1953, when William Cotter was refused a new lease on the house he had sublet, the racial issue in Levittown was out in the open. Cotter was evicted, and the courts upheld the landlord's right to rent to whom he pleased.

At 45, Levittown's Legacy Is Unclear, *New York Times, June 28, 1992*

Eugene Burnett, a retired sergeant in the Suffolk County Police Department who is black, enlisted in the Army two days before his 17th birthday. After his discharge in 1949 he read advertisements in *The Daily News* and *The New York Mirror* for Levittown, and he and his fiancée borrowed a friend's car and drove to Long Island. "We were taken to a model house, never thinking there was any kind of problem," Mr. Burnett recounted. When he asked the agent at the rental office for an application, the agent seemed to go into shock, Mr. Burnett recalled, adding: "'It's not me,' the agent said. 'The builders have not at this time decided to sell to Negroes.' I was devastated. I'll never forget the ride back to East Harlem."

A Successful Experiment (Source: Levittown Public Schools and L.I. Newsday)

	Levittown Schools' Academic Diploma Rate	Median Property Value
1947-1948	N/A	$8,000
1988-1989	32%	$149,000
2001-2002	75%	$290,000

FINE ART AND PAPER MONEY IN JACKSONIAN AMERICA, 1820 - 1860

by Leo Hershkowitz and Theodore Cohen; Photographs by Theodore Cohen

Until the early 19th century, artists and engravers served an elite aristocracy, usually providing their patrons with flattering portraiture. Art, much like everything else, was limited to and for a very few. During the Jacksonian period, a democratic fervor swept the country, due in part by limiting frustrations of the past and a recognized need for the nation to become part of a rapidly changing world. Past leadership and values were wanting. New leadership would come from the "common man." Democracy, nationalism, industrialism and an urban-agrarian revolution created new vistas, new visions and new questions. In the center of this burgeoning, free enterprise capitalism were the rapidly expanding state banks. When the United States Bank charter, first mandated in 1791 and again in 1816, lapsed in 1836, a limiting fiscal agency disappeared. State banks chartered by state legislatures grew from 330 in that year to 788 by the time of the Civil War. Paper notes during that period increased in value from $49 million to $149 million. It is examples of these notes that are shown here.

With the development of modern printing machines such as Robert Hoe's rotary or circular press and new methods of transferring images to steel cylinders, art could now be supplied inexpensively and in large quantity. Currier and Ives are classic examples, providing "colored engravings for the people," while firms like Rawdon, Hatch and Wright, American Bank Note Company and Bowne and Co. produced images not quite as large or colorful as Currier and Ives, but often more detailed, more real and less romantic. They also produced paper money. Bank notes, however, would not normally be framed, not usually place on a wall as an admired object - the business of money was still basically business. Still, for those who were more inquisitive and more observant, many of these bills contained messages not only of financial value, but they were, indeed, works of fine art by some of America's best artists such as Asher Durand, Henry Inman and Peter Maverick. Their early work in this medium prepared them for future careers as recognized painters. While most of the notes were not attributed, they were, nevertheless, done by highly professional, highly skilled engravers. In fact, these notes were among the best this nation has produced and were widely admired abroad. They promoted America, paper money, and banking to an often hostile public who questioned the value of paper as currency.

Jacksonian America, with its newfound energy and passion, almost springs to life in these notes. It is America at work. Here are iron producers, cobblers, mill-rights, all busily engaged at their tasks. Work produces bounty from the fields - an ex-soldier now the farmer, toiling at his plow, helping to feed a hungry nation. There are morals in these images - labor, sobriety and thrift - Puritan values to build a nation.

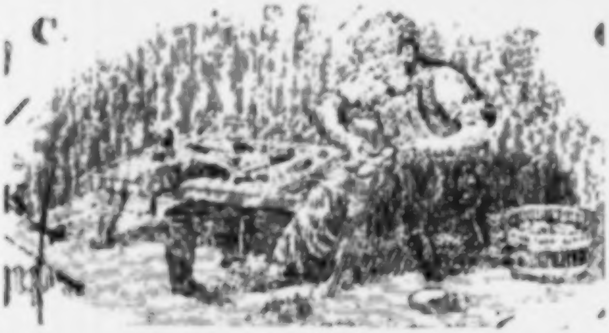
There was merit in each bill, art to publicize America and American production and sound paper currency. In their own way, these notes are romantic, perhaps just as romantic as the works of such transcendental artists as William S. Mount or Thomas Cole or Frederic Church. Pictures of an advancing America presented ideals of solidity, value and esteem. They suggested that paper money was backed by railroads, factories, fertile fields. Social criticism is absent. There is little hint of the costs of progress: pollution, disease, and poverty. Here, images sing of the glory of capitalism.

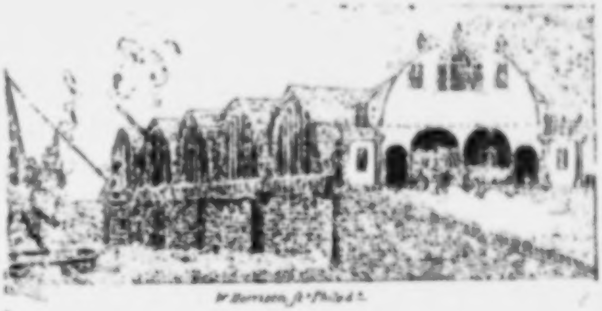
These bank notes, often known as "shinplasterers," were the center of a bitter political debate. Jacksonians saw them as a form of theft with as many counterfeits in circulation as sound money. They often depreciated in value or became worthless as state banks defaulted "cheating" an honest workman of his wages. Debtors, farmers and bankers generally opposed Jackson's bullionist policy, desiring a more fluid, available currency. In the end, sound money advocates won the battle with the help of the engraver and succeeded in having the federal government become the sole issuing authority. By 1861 Congress authorized printing of interest-bearing national Treasury notes. In 1865 a 10 percent tax was placed on outstanding state bank notes, and this was upheld by the Supreme Court in 1868 and led to a national banking system and permanent national bank notes. The halcyon days of free enterprise currency were over, but so too was the widespread depiction on bills of the drama and beauty of advancing America. Each bill is a story in itself, and it is hoped that this exhibition will provide the viewer a special insight and a further appreciation of the meaning of fine art and paper money.

INDUSTRY

Newark Banking and Insurance Company, New Jersey, Two Dollars, 1822

Peter Maverick was the engraver of the cordwainer (shoemaker) at his workbench (below, left). Before the advent of the sewing machine and mass production, shoes were made individually by skilled craftsmen, always one at a time. The artisan shown here is surrounded by tolls of his trade - hammer, anvil, knife ("St. Hugh's bones") and leather apron. The style of shoes, following Republican idealism of the early 19th century, was based on simple designs. Shoes were plain, flat with small heels. In a growing urban society, high heels for men and women, needed for the saddle and stirrup when riding a horse, were not necessary. Note the leather boots, which are essentially heel-less. Generally built on the same last, left and right shoes were the same. Usually master craftsmen sold their wares to customers from their shop. This bill of the Newark Banking and Insurance Company, 1822, emphasized the hard work and self-reliance that identified the bank.





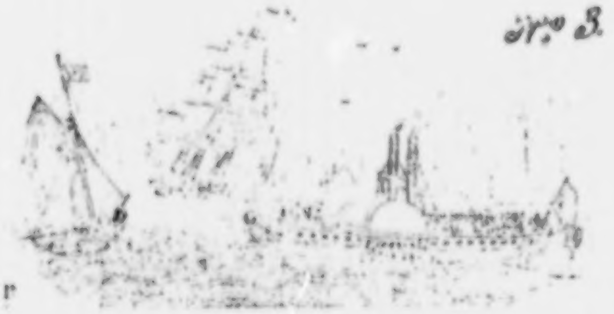
Trenton Banking Company, New Jersey, Five Dollars, 1826

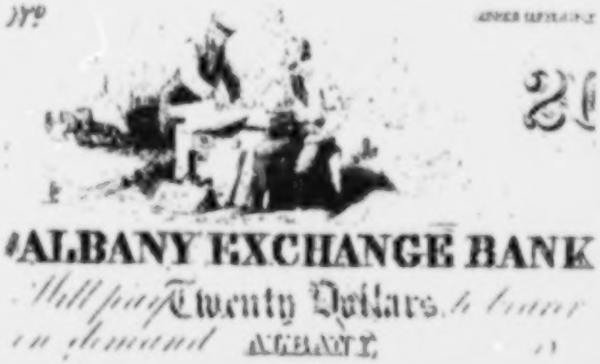
Although America was one of the great producers of agricultural products, particularly grain, the need to store such material and then to ship it to market often taxed American ingenuity. Pictured here in this wood engraving by W. Harrison of Philadelphia are five large attached barns and a rather elaborate entrance (above, right). The structure is raised above a waterway. The chutes used to fill the holds of waiting ships are clearly visible. It is not now certain where this structure was located. Since the bill was dated 1826 and was issued by the Trenton Banking Company, perhaps the building was in New Jersey, possibly on the Delaware River.

TRANSPORTATION

The Commercial Bank of Oswego, New York, Twenty Dollars, 1838

The Commercial Bank of Oswego, New York was incorporated May 19, 1836 with a capital of $250,000. The bill shows a paddle wheel steamer proudly passing by a harbor filled with sailing vessels (below, left). The railroad pictured in the two vignettes, presents homage to the new age of technological development. The images represent the vision of the forward-looking, dependable, efficient and safe Commercial Bank. The engraving was done by Asher Durand and Company, New York





Albany Exchange Bank, New York, Twenty Dollars, 1847

The Albany Exchange Bank opened January 10, 1839. This bill (previous page, right), dated 1847, has been altered. Originally a $1 bill, it was changed to a $20 note. The number one can be seen over the state arms in the upper right. A major problem with state bank currency was the frequent altering of these notes, more readily accomplished with so many different bills in circulation. The medallion in the lower left has the portrait of DeWitt Clinton, Governor of New York, who died in 1827. The female portrait cannot be identified. The image is of three men looking at plans in a shipyard. New York City was noted for its shipbuilding, having the largest number of such sites in the country. A ship is seen under construction in the background, while tall sail ships and steam rigs nestle in the harbor. In the foreground are carpenter tools and wooden "knees," bent to help fasten rails and deck beams together.

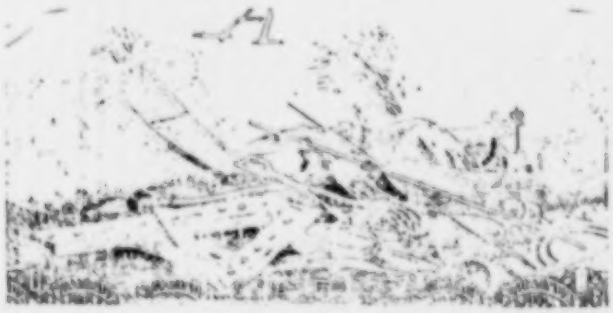
Buffalo Bank, New York, One Dollar, 1836

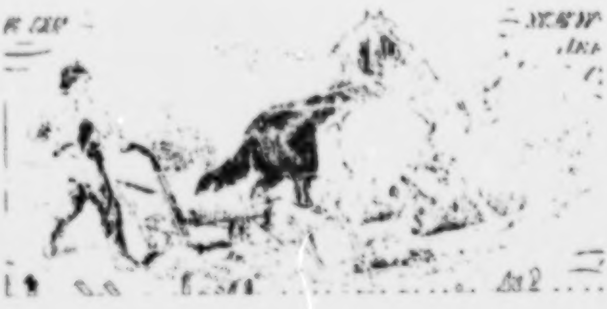
This $1 bill (right) from Buffalo, N.Y. shows another example of a pre-1840 American railroad. Note the open passenger cars. The pine trees in the engraving suggest a southern scene - perhaps South Carolina. This clear, effective engraving was done by Underwood, Bald, and Spencer of New York and Philadelphia.

FARMING

Hampden Bank, North Castle, New York, Five Dollars, n.d.

North Castle, Westchester County, was the site of the Hampden Bank, which was organized in 1850 and closed in 1861. The bill (below, left) is engraved by the National Bank Note Company. It depicts a variety of farm implements, including a steel or iron plow, scythe, rake and a reaper or harvester. The bounty of the land is evident - pumpkins, melons, corn and wheat. In the distance is a mill. Surely the land produced wealth and abundance - the kind of virtues found at the Hampden Bank. The portrait shows Senator Daniel Webster of New Hampshire, a noted champion of the Union. This appears to be an altered note, as the original issue would seemingly have been a $1 denomination.





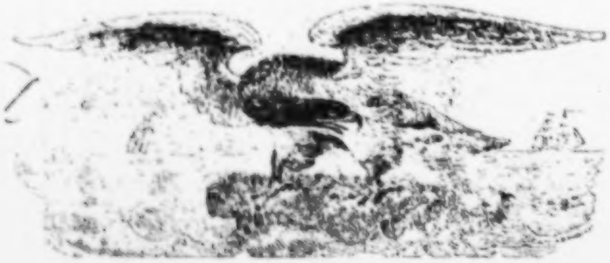
O. Paddock and Company Bank, Watertown, New York, Fifty Dollars, 1864

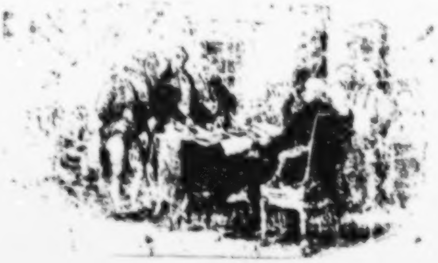
O. Paddock and Company's Bank, Watertown, Jefferson County, New York, is a private issue note and does not seem to have been incorporated. The bill (above, right) is dated 1864 and was printed and engraved by the National Bank Note Company, who seem to have patented the image in 1860. The representation appears to be a returned veteran, cap upon his head, now a sturdy farmer plowing a field behind a team of straining horses. The citizen soldier has once again become a citizen farmer helping to restore the ravages of war. The vignette also returns the viewer to a more peaceful, productive America. Here also the blacksmith and weaver examine a bolt of cloth, with war far removed from their thoughts.

NATIONAL IMAGES

Chemical Bank, New York, Three Dollars, 1830

Asher Brown Durand (1796-1886) was born in New Jersey and learned engraving at home. He went to work for Peter Maverick, whose particular interest was bank notes. After a short time Durand and his brother Cyrus set up their own firm in New York where they dominated the American fine engraving market. The American eagle depicted here (below, left) is an excellent example of Durand's careful copperplate work. Henry Inman (1801-1846), born in Utica, New York, moved to New York City in 1823 and devoted himself almost entirely to miniatures and paper sketches and then to vignettes for illustrated works and particularly bank note vignettes. He was, during his short life, much admired, and his work greatly sought after. His eagle is an example of his early efforts. The carefully drawn image reflects the power and watchfulness in protecting the rock-ribbed shores of the country, while ships sail freely on the distant ocean. The Chemical Bank, founded in 1824, can be seen as similarly serving the same guardian-like foundation as does the eagle. This bill was issued in 1830.



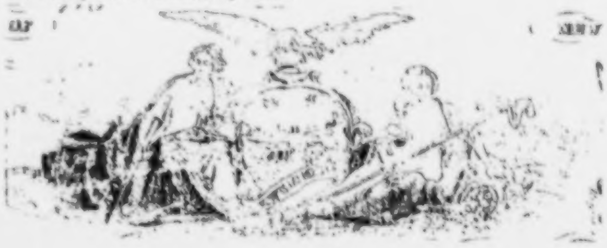


Tenth Ward Bank, New York, New York, Ten Dollars, 1841

The Tenth Ward Bank opened December 1, 1838, in New York City with a capital of $100,000, and failed two years later with its notes redeemed at 94 percent of value (above, right). The engraving is a copy of John Trumbull's epic painting of the Declaration of Independence. The seated figure is John Hancock, president of Congress. John Adams is the figure on the left. Thomas Jefferson, standing with his hand on the Declaration, is in the center of the group. Benjamin Franklin is on the right. The bank wanted to be identified with patriotism, independence, industry, all of which exemplified their virtues.

New York County Bank, New York, Five Dollars, 1862

The New York County Bank opened June 1, 1855 and was at 14th Street and Eight Avenue, New York City. In 1862, the date of this bill (right), there was $79,932 in circulation. The American eagle is above a drawing of part of the Erie Canal, the rays of a rising sun illuminating the prosperity of the future, while the seated female figure holds a staff crowned by the symbol of liberty, the hat worn by French revolutionaries.



Also visible are an overflowing cornucopia of New York apples, the scale and sword of justice and on the left the tools and products of industry. There is a figure on the lower left of a Revolutionary War soldier standing in defiant guard over the bank and the people of the state and country. It is an apt figure to denote security and diligence.

Words That Make New Jersey History

Introduction by Howard Green / Review by Paul Gorski

Howard Green, Research Director of the New Jersey Historical Commission, is the editor of *Words That Make New Jersey History: A Primary Source Reader*, New Brunswick, NJ: Rutgers University Press (1995). This article is an edited version of the introduction to the book. It is followed by a review by Paul Gorski, a teacher at Hunterdon Central Regional High School and a selection of documents from New Jersey history that have been edited for classroom use. Teachers who reviewed the documents strongly feel they can be used to illustrate major historical developments in any classroom. The book can be ordered from Rutgers University Press, 100 Joyce Kilmer Avenue, Piscataway, NJ 08854, 732-445-7762 or on the web at *RutgersPress.Rutgers.edu*.

When I started work on this project, my purpose was twofold. First of all, in the spirit of both the state law defining the high school industry requirement and the Core Course Proficiencies in Social Studies adopted by the New Jersey Department of Education, I wanted to equip teachers of United States history to incorporate the history of New Jersey into their survey courses. But just as American History can be taught in a nearly infinite variety of ways, so, too, there are many ways to tie New Jersey History to U.S. history. I hoped to provide a flexible tool that would lend itself to many different ways of making the story of New Jersey's past part of the sweep of American history. I also hoped the collection would be flexible in another way, so it would be useful to teachers who use a range of pedagogical styles and who work with many different kinds of students.

My second aim was to help students read and interpret the primary documents of the past. I believe this is one of the most important aspects of teaching history. The study of history ought to develop in students the capacity for analysis, to weight evidence, and to evaluate arguments. All of this can be well done through the use of primary source materials. Moreover, whatever shape the global workplace of the future takes, in order to succeed in it participants will need high-level verbal and conceptual skills. The importance of communication through the written word will not diminish, nor will the importance of critical thinking abilities. I know of no better means to improve verbal skills and sharpen thinking abilities than to help students work on comprehending, interpreting, and analyzing historical documents.

Beyond these two interrelated primary goals, I had an ulterior motive. I believe that a book of this sort can contribute to a general improvement in the quality of the United States history survey by supplementing the basic texts generally in use. I envisaged a collection that would use New Jersey history to help survey courses do a better job exploring values and important social issues.

With these goals in mind, it was harder to decide what not to put in than the other way around. There are literally thousands of challenging, intriguing documents that might have gone into this volume. I used four standards in making my selections.

Goals

1. The documents had to fit the main themes of a representative course in United States history.
2. The documents had to be readable at a high school reading level, realistically defined.
3. The documents overall had to reflect the cultural pluralism that New Jersey has exhibited since the days of its founding.
4. The documents would illustrate the basic sense of United States history.

Anyone with a passing familiarity with the primary sources of the past will recognize that these documents are heavily edited. I have modernized spellings throughout and omitted much extraneous and tangential material through generous use of the ellipsis. Although purists may object, I believe that given my objectives for this project, this was appropriate. My editorial aim was to deflect attention from matters such as changing styles of writing, punctuation, and spelling and aim it instead at the ideas and issues brought up in the documents.

Review: In his introduction, Howard Green alerts readers to his threefold purpose in compiling this collection of primary source documents about New Jersey history: first, to coincide with standards and proficiencies adopted by the state which mandate the teaching of New Jersey history in the public schools; second, to connect New Jersey history with that of the nation as a whole; and finally, to create a tool, which would be useful to teachers who "use a range of pedagogical styles and who work with many different kinds of students" (xv). This tool is also meant to educate students in the skills needed to interprete primary source documents.

New Jersey Standards - Curriculum Progress Indicators (especially Sections E – N, "Three Worlds Meet" through "Contemporary America") are content-focused and this book is packed with copious amounts of documentary content well suited to address these standards. The documents are divided into chronological and thematic time periods. Teachers can tailor their selections to the time period they are examining. For example, the tables of contents lists seven documents that address New Jersey's role in the Civil War (Documents 43-49).

At the beginning of each chronological/thematic section of documents, there is a brief timeline of events in American history. They are intended to make connections between New Jersey and American history, but I found it awkward to continually flip back and forth between the documents and the timelines. I recommend that future editions provide two-tiered timelines showing both American and New Jersey history events side by side.

Words That Make New Jersey History: A Primary Source Reader makes a fine reference tool for teachers, but in its current format it is not designed for classroom use. Vocabulary lists and additional portraits, maps, graphs and charts would be extremely helpful to students in interpreting the historical information contained in the documents (e.g. a picture of William Penn, a map showing the locations of Native tribes. a graph with immigration statistics). It would also be more useful if it were distributed as a spiral-bound 8 x 11 inch manual, rather than in its current paperback form. A set of suggested lessons/activities, such as the ones prepared for this issue of *Social Science Docket*, would help immensely. Document 27 (p. 88) explains the image that adorns the cover of the book - a shoemaker, 3 plows and an eagle. An easy activity would be for students to design a "state seal" of their own and write a paragraph explaining its significance. I would welcome a more "school-friendly" edition. Until then, I urge Social Studies Departments to purchase copies of this book and to encourage teachers to utilize it. - Paul Gorski

RELIGIOUS RIGHTS IN SEVENTEENTH CENTURY NEW JERSEY

The Fundamental Constitutions for the Province of East New Jersey in America (1683) granted religious freedom to those who believed in God. Office holding was reserved for Christians. Although no official church was established in East Jersey, before 1700, several towns supported ministers at public expense. When East and West Jersey merged to become the Royal Colony of New Jersey in 1702, the rules initially established for East Jersey were adopted for the entire colony.

The Fundamental Constitutions for the Province of East New Jersey in America (1683)

All persons living in the province who confess and acknowledge (recognize) the one almighty and eternal God and hold themselves obliged in conscience to live peaceably and quietly in a civil society shall in no way be molested (ill-treated) or prejudged for their religious persuasions (beliefs) and exercise in matters of faith and worship. Nor shall they be compelled to frequent and maintain any religious worship, place or ministry whatsoever. Yet it is also hereby provided that no man shall be admitted a member of the great or common council, or any other place of public trust, who shall not profess faith in Christ-Jesus, and solemnly declare that he doth no ways hold himself obliged in conscience to endeavor alteration in the government, or seeks the turning out of any in it or their ruin or prejudice because they are in his opinion heretics (non-believers), or differ in their judgment from him. Nor by this article is it intended that any under the notion of this liberty shall allow themselves to avow atheism, irreligiousness, or to practice cursing, swearing, drunkenness, profaneness, whoring, adultery, murdering or any kind of violence, or indulging themselves in stage plays, masques, revels, or such like abuses.

Questions:

1. What rights are established by the Fundamental Constitutions for the Province of East New Jersey in America?
2. What groups are denied these rights?
3. How is the Fundamental Constitutions similar to or different from other defining documents from British America?

REVOLUTION DIVIDES AN AMERICAN FAMILY (1773-1777)

Benjamin and William Franklin and the Coming of the American Revolution

William Franklin was Benjamin Franklin's son. When William was appointed Royal Governor of New Jersey, Benjamin was in London representing the interests of the colonies. At first, father and son both believed that it was possible to keep the interests of King George III in harmony with those of the American colonies. The excerpts show what happened as this became impossible. In February 1774 Benjamin Franklin urged his son to resign his governorship, although the salary was William's only means of support. After their sharp disagreement over the tea protest in Boston (1773), the correspondence between father and son grew less frequent and seldom returned to politics. By the end of 1775 all correspondence between them seems to have ended.

London, October 6, 1773
Dear Son,
I am indeed of opinion that the Parliament has no right to make any law whatever binding (placing limits) on the colonies. That the King, and not the King, Lords and Commons collectively, is their sovereign (ruler); and that the King . . . . is their only legislator. I know your sentiments (opinions) differ from mine on these subjects. You are a thorough government man, which I do not wonder at, nor do I aim at converting you. I only wish you to act uprightly and steadily . . . If you can promote the prosperity of your people and leave them happier than you found them, whatever your political principles are, your memory will be honored . . . I am ever your affectionate father.

London, February 2, 1774
Dear Son,
As there is no prospect of your being ever promoted to a better government, and that you hold has never defrayed (delayed) its expenses, I wish your were well settled in your farm. It is an honester and a more honorable, because a more independent, employment. You will hear from others the treatment I have received. I leave you to your own reflections and determinations upon it and remain ever, Your affectionate father.

May 7, 1774
To William Franklin:
I don't understand it as any favor to me or to you, the being continued in an office by which with all your prudence (caution) you cannot avoid running behind hand, if you live suitably to your station. While you are in it I know you will execute it with fidelity (loyalty) to your master, but I think independence more honorable than any service . . . In the state of American affairs which from the present arbitrary measures is likely soon to take place, you will find yourself in no comfortable situation, and perhaps wish you had soon disengaged (cut off) yourself.

July 3, 1774
To Benjamin Franklin:
I cannot but think it very extraordinary that neither the Assembly of Massachusetts Bay nor the town of Boston have so much as intimated (suggested) any intention or desire of making satisfaction to the East India Company and the officers of the customs when by doing those two things, which are consistent with strict justice, and by declaring that they will not hereafter attempt to hinder the landing at Boston any goods legally imported, they might get their port opened in a few months. But if they are to wait . . . until the grand question is settled between the two countries, they may as well never have their port opened, for by that time their trade will have got into another channel and most of their merchants . . . either ruined or removed. Besides they ought first to do justice before they ask it of others. . . Their making reparation (payment) to those whom they have injured would besides . . . do credit to their cause. . . The family were all well when I left Burlington . . . I am ever your dutiful son.

London, September 7, 1774
Dear Son . . .
I do not, so much as you do, wonder that the Massachusetts have not offered payment for the tea.

- Because of the uncertainty of the Act which gives them no surety that the port shall be opened on their making that payment.
- No specific sum is demanded.
- No one knows what will satisfy the Custom House officers, nor who the "others" are that must be satisfied, nor what will satisfy them . . .

As to "doing Justice before they ask it," that should have been thought of by the legislature here, before they demanded it of the Bostonians. They have extorted (taken) many thousand pounds from America unconstitutionally, under cover of Acts of Parliament, and with an armed force. Of this money they ought to make restitution . . . But you who are a thorough courtier, see everything with government eyes . . . With love to Betsey, I am, ever your affectionate father.

Amboy, August 6, 1776
I will not distress you by enumerating (listing) all my afflictions, but allow me dear Sir to mention that it is greatly in your power to relieve them. Suppose that Mr. Franklin would sign a parole not dishonorable to himself and satisfactory to Governor Trumbull, why may he not be permitted to return into this province and to his family? Many of the officers that have been taken during the war ha[ve] had that indulgence (luxary) shown them and why should it be denied to him? His private affairs are unsettled, his family distressed and he is living very uncomfortably and at a great expense, which he can very ill afford at present. Consider my dear and honored Sir that I am now pleading the cause of your son, and my beloved husband. If I have said, or done anything wrong I beg to be forgiven. I am . . . your dutiful and affectionate daughter, Elizabeth Franklin.

Philadelphia, September 19, 1776
Dear Billy,
I received yours of the 16th, in which you propose going to your father, if I have no objection. I have considered the matter and cannot approve of your taking such a journey at this time, especially alone, for many reasons which I have not time to write. I am persuaded that if your mother should write a sealed letter to her husband, and enclose it under cover to Governor Trumbull of Connecticut, acquainting (explaining to) him that it contains nothing but what relates to her private family concerns, and requesting him to forward or deliver it , he would cause it to be delivered safe without opening. I hope you do not feel any reluctance (unwillingness) in returning to your studies. This is the time of life in which you are to lay the foundations of your future improvement and of your importance among men. If this season is neglected, it will be like cutting off the spring from the year . . . My love to your good Mama, and respects to her friends in the family . . . Your affectionate grandfather.

To Dr. Ingen Hausz (1777),
You inquire (ask) what is become of my son, the Governor of New Jersey. As he adhered to the party of the King, his people took him prisoner and sent him under a guard to Connecticut, where he continues but is allowed a district of some miles to ride about, upon his . . . honor not to quit this country. I have with me here his son, a promising youth of about seventeen, whom I brought with me, partly to finish his education, having a great affection for him, and partly to have his assistance as a clerk, in which capacity he is very serviceable (helpful) to me.

Questions:

1. Who are Benjamin and William Franklin?
2. What are Benjamin and William Franklin arguing about?
3. In your opinion, are these documents of historical importance? Explain.

SLAVERY AND NEW JERSEY

A. The Gradual Abolition Of Slavery In New Jersey (1804)

In 1804, New Jersey became the last state in the North to abolish slavery. The terms of the abolition were so slow that there remained eighteen slaves (technically indentured servants for life) in the 1860 federal census.

A. The New Jersey Society for Promoting the Gradual Abolition of Slavery request leave . . . to present before the legislature their . . . testimony in favor of the law now depending for the gradual extinction of slavery in this state. The principle of hereditary bondage can no longer be defended in a land of freedom and by a people distinguished for reason and humanity. And few . . . will plead for it on the ground of private property. Even those who hold by purchase . . . cannot in candor (honesty) but acknowledge that to enslave children to the latest posterity (forever) for the cost of the parent, and that too after the father and mother have worn out their lives in servitude for the price paid, is a satisfaction vastly disproportionate (unfair).

B. *The Gradual Abolition Act of 1804.* Be it enacted . . . that every child born of a slave within this state, after the fourth day of July next, shall be free; but shall remain the servant of the owner of his or her mother, and the executors, administrators or assigns of such owner . . . and shall continue in such service, if a male, until the age of twenty-five years and if a female, until the age of twenty-one years.

Questions:

1. Who is presenting this statement to the New Jersey legislature?
2. What arguments are they making?
3. What is established by the Gradual Abolition Act of 1804?

B. Former New Jersey Governor Champions The Confederacy (1861)

Most New Jerseyan favored compromise to avoid civil war. Rodman M. Price, was the Democratic governor of New Jersey between 1854 and 1857. He wrote this letter after being asked about New Jersey's interest in the event of southern secession. Price was a delegate to the Washington Peace Conference of 1861, which sought to avert the war. During the war he was a prominent member of the Democratic Party peace faction whose members were known as Copperheads.

If we . . . remain with the North, separated from those who have, heretofore, consumed our manufactured articles and given employment to a large portion of our labor, . . . our commerce will cease, European competition will be invited to southern markets, our people be compelled to seek employment elsewhere, our state becoming depopulated and impoverished . . . These are the prospective results of remaining with the present northern confederacy. Whereas to join our destiny with the South will be to continue our trade and intercourse (business) - our prosperity, progress, and happiness - uninterrupted and, perhaps, in an augmented degree.

The action of our State will prove influential . . . upon the adjoining great states of Pennsylvania and New York; and I am confident that the people of those states, whose interests are identical with our own to a considerable degree, will, when they elect, choose also to cast their lot with the South . . .

It takes little discernment (judgement) to see that one policy will enrich us and the other impoverish us. Knowing our rights and interests we dare maintain them. The Delaware River only separates us from the State of Delaware . . . A portion of our state extends south of Mason and Dixon's line. . . . The Constitution made at Montgomery has many modifications and amendments desired by the people of this state, and none they would not prefer to disunion.

We believe that slavery is no sin; "that slavery - subordination to the superior race - is his [the African-American's] natural and normal condition." It is, in my opinion, the only basis upon which the country can be saved; and, as the issue between the North and the South [the question of territorial rights] was nothing to us, let us, then, save the country. Let us do that which is most likely to reunite the states speedily and peacefully.

Questions:

1. Why is the speaker concerned about southern secession from the United States?
2. What does the speaker propose for New Jersey?
3. What is the speakers view about slavery?
4. In your opinion, should the people of New Jersey put self-interest ahead of principle? Explain.

THE STRUGGLE FOR WORKERS' RIGHTS IN NEW JERSEY

A. Child Labor In New Jersey (1884)

One of the first issues to attract reformers was the plight of children in the factories. In 1883 New Jersey created the position of inspector of factories and workshops; the inspector's job was to report on compliance with legislation passed that year to set conditions under which children could be employed in factories.

The number of children who are being reared in ignorance, fitted for injuring society, in whom the natural feelings are destroyed and who forget all the good they have ever learned, whose homes are too often habitations of wretchedness (horrible places) and who seem to have no hope is appalling. The condition of these children appeals to all who desire to save society from lawlessness and ruin and who prefer prevention to punishment. The children of the toiling (hard working) poor are not naturally disorderly or lawless. They were not born thieves, liars, prostitutes, or murderers. They are as capable of good as the children who are more favored, and, with proper care and protection and nurture, they would make honest, honorable, and intelligent citizens. With their wan (pale) faces and dwarfed (tiny) forms and stunted (underdeveloped) minds these little ones of our State outstretch their arms and appealingly implore the lawmakers of New Jersey to afford them the protection which they so much need.

The average age at which these children went to work was nine years. As a rule they had been sent to school about their sixth or seventh year and taken away about two years later for the purpose of being put to work. All of them had been accustomed to work ten hours a day and many of them thirteen and more hours a day through overtime. Children who had been set to work at an early age were, as a rule, delicate, puny, and ignorant; they knew the least, having forgotten the little they had been taught before going to work. The most healthy and intelligent were those who had attended school till their thirteenth or fourteenth year. The average weekly wages of the children examined would not amount to two dollars. The work at which some of the children are engaged is, in very many cases, dangerous to life and limb and is suited only for persons of mature years. Some employers send agents to Castle Garden in New York City to hunt up poor Europeans with children who cannot speak the English language, the object being, of course, to get the labor of parents and children at a nominal (small) price and to bring both into competition with our won citizens.

Questions:

1. How old were these children when they first went to work?
2. How much were they paid for their work?
3. What is the "social cost" of child labor?

B. The Paterson Silk Mills (1913)

The Paterson Silk Strike of 1913 is the most famous event in the history of New Jersey labor. It lasted six months, involved twenty-five thousand workers, and shut down the textile mills of the city. The Industrial Workers of the World (IWW) played an important role in the strike, organizing a strike committee with representatives from each mill. This is the testimony of one of the strikers.

Bamford's is not a good place to work. It's fierce every way. The air is bad. The windows are nailed down. The little panes that turn are never opened in winter. In summer they are not open unless you ask. The floor is so rough great splinters stick into your shoes. It is very dirty too. When I started weaving ribbon my father and Mr. Bamford they made a contract over me for one year. All the other weavers are young like me and work on contract. Every pay we girls get only half. The mill holds back the other half until we've worked a year. Most of the girls go before the year is up. They rather lose the money than stay and be treated so mean. The bosses they holler and curse at you so. The superintendent and forelady (supervisor) , they aren't so bad, but they have to holler when the bosses come round. I hate to go back to that mill. I hate always to be fined and screamed at. Maybe a girl wastes a little silk. If they do not know who did it, they fine everyone. They steal our hooks and scissors from us and then we have to buy them back again for thirty-five cents. Then we must clean up the mill Saturdays after twelve. We do not get paid for it. They take it out of our holiday.

Questions:

1. What are conditions like at Bamford's mill?
2. What happens if a worker leaves the mill before one year?
3. If you were an employee at this mill, would you have tried to organize a union? Explain.

THE STRUGGLE FOR CIVIL RIGHTS IN NEW JERSEY

I. A Black Woman Tries To Get A Job (1940)

Helen Jackson Lee came to Trenton in February 1940 with her husband and two children. Widowed by a car accident a few months after she arrived, Lee stayed in Trenton and resolved to find a job with the state government.

Trenton was a segregated town. While black people could sit anywhere on the buses, they couldn't eat in the better restaurants or hotel dining rooms downtown. Long lines of blacks waited to climb the steps to the peanut galleries of the theaters and first-run movie houses. . . . Trenton was an industrial city with many potteries, steel mills, factories, and a large auto plant, but the production lines were almost solidly white. Black men swept the floors, moved heavy equipment and performed other burdensome tasks. In the business sections they were almost invisible except as window cleaners, janitors, or elevator operators. There were no black salespeople in the stores, banks, or business offices. They were hired as maids, package wrappers, or seamstresses.

While the children were in school I searched for work. I went into insurance [and] real estate offices, banks, and department stores. What did I see? A sea of hostile white faces. Wherever I went it was always the same, whites sat behind the desks, the typewriters, the cash registers. As I watched white girls and women operating business machines, the sounds were like siren voices calling me to come in and work. But I couldn't get past the front desk. Where were all my dark-skinned brothers and sisters? They were in there somewhere, but they were pushing the brooms, washing the windows, carrying out the trash, hanging up the garments on store racks, moving in and out of the side doors with packages, and attending public washrooms. There were no black clerks to take my insurance premiums. If I had had any money to save, it would have been a white teller who recorded it.

Questions:

1. Who was Helen Jackson Lee?
2. What happened when she was searching for a job in Trenton, New Jersey?
3. In your opinion, is it the responsibility of the state government to intervene in a case such as this one? Explain.

B. The Newark Riots (1967)

In the summer of 1967, residents of Newark, Plainfield, Englewood, and other New Jersey cities took part in violent demonstrations that led to the loss of many lives and the destruction of tens of millions of dollars' worth of property. Governor Richard J. Hughes commissioned a group to study the riots and issue a report on their causes. This is an excerpt from their report.

One great issue remains unresolved: the place of the Negro in American society. It is this issue that almost tore the nation apart one hundred years ago. . . . The distance between white and black is growing. Distrust and anger are on the rise on both sides. The central issue with which this nation has temporized (not resolved) for the past one hundred years to make equality real for the black man was bound, sooner or later, to land on the doorstep of each of us. . . . We need fewer promises and more action from political leaders and government officials. We need fewer press releases from police commissioners on community relations and more respect by patrolmen for the dignity of each citizen. We need fewer speeches from employers and union leaders on equal opportunity in the future and more flexible hiring standards now. We need more principals, teachers, and guidance counselors who want their students to succeed instead of expecting them to fail. . . . Suburban residents must understand that the future of their communities is inextricably linked to (cannot be separated from) the fate of the city, instead of harboring the illusion that they can maintain invisible walls or continue to run away. If the events of last July had one effect, it was to show that we can no longer escape the issue. The question is whether we shall resort to illusion, or finally come to grips with reality. The illusion is that force alone will solve the problem. But our society cannot deliver on its promises when terror stalks the streets, and disorder and lawlessness tear our communities apart. No group of people can better themselves by rioting and breaking laws. . . . At the same time, we recognize that in the long run law and order can prevail only in conditions of social justice.

Questions:

1. According to the report, what issue must be resolved in New Jersey and the United States?
2. According to the report , what methods have failed in the past? What do they believe is necessary?
3. In your opinion, why hadn't these changes already been made? Explain.

THE STRUGGLE FOR WOMEN'S RIGHTS IN NEW JERSEY

A. "First-Class Female" Or "Inferior Male": Hiring Women Teachers (1870)

After the Civil War most teachers in northern cities were single women. Men were rejecting teaching because of the low salaries. By the beginning of the twentieth century, approximately two-thirds of public school teachers were women. In the Northeast the figure approached 90 percent. Female teachers generally earned between half and two-thirds as much as their male counterparts. It was possible to underpay women teachers because so few other opportunities were available to educated women. The feminization of teaching had important consequences for the development of public education. For instance, the availability at bargain rates of a large supply of women teachers made possible the rapid spread of tax-supported secondary education.

Since last year there has been a decrease of twenty-six in the number of male teachers employed in the state and an increase of two hundred and thirty-five in the number of females employed. This has been going on for several years past and the time is not far distant when we must depend almost entirely upon female teachers to educate our children. Nor is this fact to be deplored (condemned). Those schools which are under the exclusive charge of females compare favorably, both in discipline and scholarship, with those taught by male teachers. The willingness of women to work for low wages has, undoubtedly, induced trustees to engage them more exclusively, but at the same time it must be admitted by all that the schools of the present day are superior to those of former times. A female teacher who can be employed for from four hundred to six hundred dollars per year, the wages usually paid in our rural districts, is far more likely to succeed and do justice to a school than the male who can be employed for the same amount. For that sum a first-class female can usually be employed, but a male teacher who has no higher ambition than to teach for such wages is not likely to be rated better than second or third class. . . There can be no question but that a first class female is more to be desired in our schools than an inferior male. Notwithstanding this fact, there are hundreds of districts throughout the state which are still pursuing the blind policy of employing such males as they can get for these wages in preference to the excellent females who can be obtained for a similar amount.

Questions:

1. What trend does the author describe for the hiring of teachers?
2. What is the authors attitude toward this development?
3. In your opinion, is this a positive or a negative development for women? Explain.

B. Vote For The Woman Suffrage Amendment (C. 1915)

In October 1915 the voters of New Jersey rejected an amendment to the state constitution that would have given New Jersey women the right to vote.The excerpts here come from five circulars that the New Jersey Woman Suffrage Association prepared, probably during the unsuccessful 1915 campaign to win passage of a women's suffrage amendment to the state constitution.

We believe that:

"Governments derive their just powers from the consent of the governed."
A democracy is a "government of the people, by the people, and for the people."
Women are people and are governed.
No state can be a true democracy in which one-half the people are denied the right to vote.
Women need the vote for the same reasons that men need it.
Because laws regulate a woman's life and the lives of her children, and because they tax her property, she should have the right to share in the making of the laws.

Questions:

1. Who is denied the right to vote?
2. Why do the authors of this circular challenge this policy?

C. Feminists Protest Miss America (1968)

About 200 women participated in the September, 1968 protest at the Miss America Pageant in Atlantic City. It was brought into millions of homes by television and it was widely covered in the press. This protest announced the arrival of what is arguably the most far-reaching of all the movements for change of the 1960s: feminism.

On September 7th in Atlantic City, the annual Miss America Pageant will again crown "your ideal." But this year we will protest the image of Miss America, an image that oppresses women in every area in which it purports to represent us. There will be: picket lines; guerilla (revolutionary) theater; leafleting; lobbying visits to the contestants urging our sisters to reject the pageant farce and join us; a huge freedom trash can (into which we will throw bras, girdles, curlers, false eyelashes, wigs, and representative issues of *Cosmopolitan, Ladies' Home Journal, Family Circle*, etc. Bring any such woman-garbage you have around the house). It should be a groovy day on the Boardwalk in the sun with our sisters. In case of arrests, however, we plan to reject all male authority and demand to be busted by policewomen only. (In Atlantic City, women cops are not permitted to make arrests)

We Protest:

The Degrading Mindless-Boob Girlie Symbol. The Pageant contestants epitomize (represent) the roles we are all forced to play as women. The parade down the runway blares the metaphor of the county fair, where the nervous animals are judged for teeth, fleece, etc. and where the best "specimen" gets the blue ribbon. So are women in our society forced daily to compete for male approval, enslaved by ludicrous (absurd) "beauty" standards we ourselves are conditioned to take seriously.

Racism with Roses. Since its inception (start) in 1921 the Pageant has not had one black finalist. There has never been a Puerto Rican, Alaskan, Hawaiian, or Mexican-American winner. Nor has there ever been a *true* Miss America - an American Indian.

Miss America as Military Death Mascot. The highlight of her reign each year is a cheerleader-tour of American troops abroad - last year she went to Vietnam to pep-talk our husbands, fathers, sons, and boyfriends into dying and killing with a better spirit. We refuse to be used as mascots for murder.

The Consumer Con-Game. Miss America is a walking commercial for the Pageant's sponsors. Wind her up and she plugs your product on promotion tours and TV.

Competition Rigged and Unrigged. We deplore the encouragement of an American myth that oppresses men as well as women: the win-or-you're-worthless competitive disease.

The Woman as Pop Culture Obsolescent Theme. What is so ignored as last year's Miss America? This only reflects the gospel of our society, according to Saint male: women must be young, juicy, malleable (agreeable) - hence age discrimination and the cult of youth. And we women are brainwashed into believing this ourselves!

The Unbeatable Madonna-Whore Combination. Miss America and *Playboy's* centerfold are sisters over the skin. To win approval, we must be both sexy and wholesome, delicate but able to cope, dumure yet titillatingly bitchy. Deviation of any sort brings, we are told, disaster: "You won't get a man!!"

The Irrelevant Crown on the Throne of Mediocrity. Miss America represents what women are supposed to be: unoffensive, bland, apolitical. If you are tall, short, over, or under weight forget it. Personality, articulateness, intelligence, commitment unwise. Conformity is the key to the crown - and, by extension, to success in our society.

Miss America as Dream Equivalent To - ? In this reputedly democratic society where every little boy supposedly can grow up to be President, what can every little girl hope to grow to be? Miss America. That's where it's at. Real power to control our own lives is restricted to men, while women get patronizing pseudo-power, an ermine (fur) cloak, and a bunch of flowers; men are judged by their actions, women by their appearance.

Miss America as Big Sister Watching You. The Pageant attempts to enslave us in high-heeled, low-status roles; to inculcate (instill) false values in young girls; to use women as beasts of buying; to seduce us to prostitute ourselves before our own oppression.

Questions:

1. Why are feminists protesting against the Miss America Pageant?
2. What do you think about their grievances? Explain.
3. In your opinion, why is this protest consider a major step in the campaign to change attitudes about women?

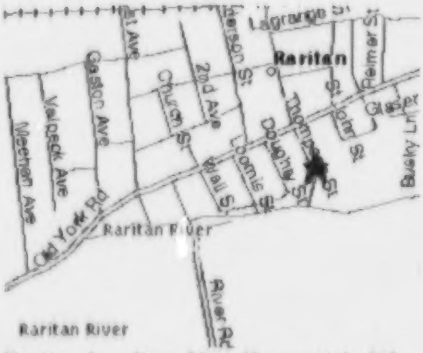
Voices of Raritan Landing

The port community of Raritan Landing is only briefly mentioned in history books and is virtually invisible on today's landscape. However, in the Colonial period, the town shared a thriving grain trade and import business with New Brunswick on the other side of the Raritan River. Located a mile or so above New Brunswick, Raritan Landing was the highest point on the river that ocean-going ships could reach. The buried remains of the 18th/19th century port town lie beneath the grassy lawns of Johnson Park on the south side of River Road in Piscataway, New Jersey and beneath Rutgers University property on the north side of the road. The Raritan Landing archaeological district includes the remains of house foundations, commercial structures, and associated artifacts dating to the heyday of the community in the middle of the 18th century, to destruction during the Revolutionary War, and to the rebuilding of the community after the war. The community originally included about 70 structures.

In addition to a web page (*www.raritanlanding.com*), the New Jersey Department of Transportation sponsors regular tours, school group presentations, and temporary and permanent exhibits of. The web site provides social studies teachers and students with first person narratives that were first developed for *Voices from Raritan Landing. An Educational Guide to a Colonial Port Community* by the Middlesex County Cultural and Heritage Commission.

The names of places mentioned in the first-person narratives of residents of Raritan Landing may not be familiar to you, even if you know the area well. Many of the place names used in the 1700s have changed. Raritan was the early name for the community known today as Somerville, in Somerset County. Several residents of Raritan Landing, including Cornelius Low and Bernardus LaGrange, owned farms at Raritan. Raritan Landing was one of several settlements located within Piscataway, one of the earliest townships established in Middlesex County. Piscataway, today, about 19 square miles, is much smaller in size that it was in 1666 when first settled by John Martin, Charles Gilman, Hugh Dunn, and Hopewell Hull. Raritan Landing was located on the river, at the limit of deep-water navigation on the Raritan River. Piscatawaytown, another settlement within the 300-square mile township, was in the eastern section, along present-day Woodbridge Avenue, County Route 514, in Edison Township. The Raritan Valley includes all of present-day Middlesex Counties and portions of Somerset, Hunterdon, Mercer, Monmouth, and Morris Counties. The major tributaries include South River, the Millstone River, Bound Brook, Green Brook, and the Larnington River. Road Up Raritan was the name used in the 1700s for present-day River Road, from Highland Park through Piscataway to Bound Book. Originally, the road was a trail used seasonally by the Lenape, the native people of New Jersey.

Teaching Ideas: Use "Voices of Raritan Landing" as a starting point to create an illustrated guide to work in colonial America or to research local divisions during the American Revolution. Create diaromas of life in colonial Raritan Landing.



Raritan Landing, New Brunswick, NJ

Bernardus Lagrange, Merchant: We couldn't build a church without money so the first thing we did was hold a lottery. Other Landing residents, all gentlemen, worked on it with me. Edward Antill, William Mercer, M.D., and Peter Kemble were on the committee along with some upstanding residents of New Brunswick. Antill, Mercer, and Kemble were also charter members of the Church of England congregation, as was Frances Brasier, my brother-in-law, and Patrick Riley. We were close in the 60s, but when the war came we took different sides. I believed we should stay with England, and paid dearly for it — lost my land and was chased out of town. They threatened me with terrible letters and actually burned an effigy of me. I wasn't the only Tory at the Landing. My brother-in-law favored the English, too. Some families were split over the war. Evert Duyckinck, for instance, sided with the rebels while his son, John, stood with me. I left the Landing and my law practice in New York and New Brunswick and settled in England. I filed a claim for compensation for the farm at Raritan. William Paterson had bought it for only a fraction of its real worth.

William Dugdale, Merchant: They called me a "merchant," probably because I did more than just trade at the Landing. I had a fine and fashionable house on the north side of the Road Up Raritan and maintained a good orchard and garden. There were 50 acres of upland and 11 of choice fresh meadow. I didn't think it wise or seemly for someone of my status to depend only on commerce. You had to have land is what I thought; a gentleman has land. But that trader, John Bodine, bought my place from my widow, Jane, in 1741. Who knows what he did with it, being one of those modern types who lived merely from trade?

Adolphus Hardenbrook, Trader: I came to Raritan Landing—well, actually the place didn't have a name—in 1719. I built a warehouse right down by the river and a house up the hill a ways. I bought a good piece of Isaac Smalley's land and sold it off bit by bit. I was the first New Yorker at the Landing and it's due to me that the Lows and Duyckincks came to that growing place soon after. We were all in the shipping business. The Raritan Valley wasn't so different than the Hudson Valley where our fathers had been shippers. We, too, could carry out the grain and bring in the imported goods that were in greater and greater demand among the farmers of means and even the simple villagers. Times were changing and once the people moved into town they didn't want to make everything they needed themselves. My daughter, Effie, married Evert Duyckinck, a boy of our own class, thank God. It was good to see the second generation carrying on at Raritan Landing. I thought the place would last forever.

John Bodine, Trader: I did what my father did—freighted along the Road Up Raritan. In 1737, the Janeway and Broughton store paid me and my partner Paul LeBoyteaux for wheat we bought and freighted, for 455 gallons of rum bought at Brunswick, for another 100 1/2 gallons, and for the freight of seven hogshead. In the 40s, we handled molasses and other imported goods, like stoneware, cotton, and other sorts of things, and saw that the wheat was properly shipped to New York. We trusted Captain Miller for that, and he brought back the bill if there were any problems once he got to Bowne's wharf in the city. I had a good house and warehouse along the causeway between the river and the Road Up Raritan where I lived with my wife, Catherine (my partner's sister), and our children, Gabriel, Caterena, and Johannes, all baptized in the Dutch Reformed Church in New Brunswick. We were as close to Catherine's people in Piscataway as we were to my own right here at the Landing. There was nothing more important than family in those days.

John Bray, Trader: I served as assistant commissary of issues to Charles Stewart during the Revolutionary War. With warehouses and a wharf in New Brunswick, and a house and large warehouse at Raritan Landing as well, I had no shortage of sources of supply. But my wife stayed on our property in Lebanon, out in Somerset County, during the war, and in 1780 I tried to sell my Raritan Landing holdings. It included "...a very good dwelling house with a convenient storehouse and kitchen almost new, and a large garden adjoining." I had also come by 500 pairs of "'the very best men's shoes and a quantity of sole leather'" which I advertised for sale in 1780. At the end of the very same year, I put my Raritan Landing slaves up for sale—a couple with a 15- month-old child. I had followed my father, Daniel, into the trading business—he had a sloop registered in Perth Amboy in 1763—and fell easily into a leadership position at the Landing. In 1782, I was an agent for the court that tried the pirate, Adam Huyler, for taking tackle and apparel off the sloop Savannah and seizing the sloops Catherine and Jane near Prince's Bay.

John Dumont, Farmer: I didn't even live at Raritan Landing, but when my father Henry Dumont died I got his lots in that upcoming place. In 1741, I bought two more undeveloped lots at Raritan Landing as an investment. One was located right down the hill from John Roosevelt's land; Roosevelt was related to the Lows by marriage, but he didn't live at the Landing. I had a big farm of 650 acres in Somerset County, where my wife Annetje and I raised our large family in the old-fashioned way. There were five children, four of them boys, all but one with a good Christian name—John, Peter, and Abraham. The other boy was Dirk and the baby girl was Fenimetje. Like almost all the Dutch farmers in Somerset, we had slaves to work the land, nine in all when I made my will in 1759, valued at £265. We couldn't have done the work without those slaves and they lived right in the house with us, not in separate quarters like in Virginia or the Carolinas. We sent the grain to Raritan Landing for export—wheat was the main crop.

Charles Suydam, Miller: You couldn't just build a mill in those days. I had to get permission from the New Jersey Assembly to put up a mill dam. That I did, and by 1750 I had the only mill on the north side of the river. That's why my friend, John Duyckinck, and I sponsored the project to build a new bridge across the river in 1772. With the bridge, the grain came from two directions—along the Road Up Raritan and over the bridge from Somerset County. It was a lucrative operation, that is, until the British destroyed it. I sustained £2,033 worth of damage in that damn war. I never recovered.

Johanna Gouverneur Low, Homemaker: Father thought I made a good marriage when I chose Cornelius Low among my many suitors. He came from a landed family and had dreams of making the Raritan Valley as important to New York as the Hudson Valley had always been. We moved to the little village of Raritan Landing in 1730 and had no sooner settled in than my first son was born. He died before he was even baptized, and we were careful to never let that happen again with the rest of the children. There was almost one a year until 1748 when my last daughter was born. In all, ten lived—four girls and six boys, quite a houseful. There wasn't a church at Raritan Landing and the children were baptized wherever the pastor was willing (or my husband had a business partner)—two at Three Mile Run Church in Somerset, one at Middletown in Monmouth, one in New York, several in the German Church at Second River, one at the church lot of Millstone, and the last two in the barn of Arie Mooream, right here at the Landing.

Lena Suydam Boice, Homemaker: I grew up in Somerset County. There were 11 children and we all helped on the farm. Father called it a "plantation." My brother Charles and I ended up at Raritan Landing. He opened a mill there in 1750 and I married George Boice, a farmer like my father. We lived right on the Road Up Raritan from 1748 until my husband's death in 1779. I thought it unfair that he left all the property to our son and only six silver teaspoons to our daughter, Lidda. But that was the custom: boys got everything important.

Duncan Hutchinson, Doctor: I wasn't the only doctor at Raritan Landing in the 30s and 40s—there was John Neilson, the one whose brother in New Brunswick traded overseas. I liked the sea, too, and when my wife, Elizabeth, would let me, off I'd go on some ship or other. Captain Abraham Sanford took me on when he needed help and Mr. Philip French. But my real calling was to care for the sick. I took care of all the traders, and then, of course, there were the babies to deliver, that is, when a midwife couldn't do the job. Someone was always having a baby and you couldn't depend on a doctor from New Brunswick to get there in time.

Abraham Van Ranst, Baker: We moved to Raritan Landing from Bushwick, Long Island, in about 1774. After just two short years of peace and prosperity, the village was turned topsy-turvy by British soldiers. They occupied our land and did a good deal of damage to the house, storehouse, and bakehouse. I entered the baking business in the 60s; it had become particularly profitable because of shortages in Europe. We shipped our bread to New York City and Rhode Island, and from there it was shipped abroad, or sometimes down to the Caribbean.

Robert Kip, Cooper: I was a skilled cooper and could make more barrels in a day than most coopers made in a week. It was a good business and my family kept at it until there were no more ships being loaded at Raritan Landing. When they built that canal, you see, the boats didn't come to Raritan Landing anymore. Everything went right into New Brunswick. I am glad I wasn't there to see that sad day.

WPA Guide to Paterson, New Jersey's History

Edited excerpts from the 1939 WPA Guide to New Jersey with photographs by Jane O'Neill

Paterson City Hall, Market St. between Washington and Colt Sts. A three-story gray limestone building with a weathered copper dome surmounting a small tower. Erected in 1894. Rebuilt after a fire in 1902.

Paterson, New Jersey (1939) has developed into the third largest city of the State and the manufacturing and commercial center for 500,000 people in northern New Jersey. Although scores of silk mills have moved from Paterson and few of the remaining shops have even as many as 100 employees, the industry still produces every kind of goods from fancy ribbons to coffin linings. The dominant industry is silk dyeing, whose 15,000 workers handle 75 percent of the Nation's textile output. Other important manufactures of Paterson are men's shirts, women's underwear, airplane motors, and other metal products. In 1828 Paterson gave America its first factory strike when cotton workers quit their looms to protest a change in the lunch hour. The owners had asserted that the health and comfort of child workers would be improved by a 1 o'clock dinner instead of a meal at 12, making a more equal division of the day. The employees countered with a surprise demand for reduction of working hours from 13 1/2 to 12. Carpenters, masons and mechanics of Paterson also walked out, the first recorded instance of a sympathy strike in the United States. Although the strike was lost, it made a strong impression on the community, and the owners afterward restored the 12 o'clock lunch hour.

In 1831 the Morris Canal, penetrating the coal fields of Pennsylvania, was opened. The railroad came to town a year later when the tracks of the Paterson and Hudson River Railroad were laid. Both the canal and the railroad gave impetus to the town's development. In 1836 Samuel Colt established his mill, and the original Colt repeating revolvers were manufactured.

In 1837 John Clark's modest machine shop produced one of the earliest American locomotives, the *Sandusky*, which was fashioned after an imported English model. Within 44 years 5,871 engines were made in Paterson and shipped to all parts of North and South America. Silk manufacturing was permanently introduced to Paterson in 1840 when a plant under the supervision of John Ryle was established in the Old Gun Mill.

By 1850 the new industry surpassed cotton and Paterson became known as the "Silk City." One year later the town was incorporated, and by 1860 its population reached approximately 19,600. Attracted by the rising silk industry, immigrants from Ireland, Germany, Italy, and Russia poured into Paterson, so that by 1870 the city had enough skilled workers to handle two-thirds of the raw silk imported into the United States.

Class project: Use the WPA Guide to create an illustrated brochure for your community.

Passaic Falls, the best known scene of the Paterson area.

Welcome to Industrial Trenton

by Sally Lane, Beth Daly and Brian Daly

Trenton, New Jersey's location on the Delaware River played a large part in its growth and success. In 1806, the first bridge, over 1,000 feet long and thirty-six feet wide, was build across the Delaware connecting New Jersey with Pennsylvania. The Delaware & Raritan Canal built in 1834 farmers and manufacturers from the area get goods to markets. In addition, coal, timber, pig iron, and flour from New York and the upper Delaware Valley, and goods bound for New York and Philadelphia, passed through Trenton.

One of the earliest local industries was a foundry started by Peter Cooper. I-beams from the Trenton Iron Company still support New York City's Cooper Union and the Capitol dome in Washington, D.C. John A. Roebling came to Trenton in 1848 at the suggestion of Peter Cooper.

"Trenton Bridge--From Above.--July 24th 1826."
By Robert Montgomery Bird

Roebling's wire rope factory was a growing business long before his Brooklyn Bridge opened in 1883, but the acclaim for the East River Bridge created a demand for Roebling wire rope across the country. In addition, every Otis elevator used Roebling wire rope. At its height during World War II, John A. Roebling's Sons Co. sprawled over a 45-acre industrial tract and employed 5,000 workers, 20% of Trenton's workforce.

By the end of the 19th century, Trenton was heavily industrialized. Around the time of the Civil War, Trenton's factory owners lived along North Clinton and Greenwood streets and later they moved into the State House area of West State Street. After the city bought Cadwalader Park, a new neighborhood grew up around it. Factory workers, who lived in rental units, worked six day weeks and long hours.

The population of Trenton at the turn of the century was 73,307 and 20 years later it had nearly doubled to 119,289 people. Many Italians and Greeks migrated to the city in the early 1900s to work in its factories. There had been a small African-American community in the area since the Revolutionary era. William Trenton was known to have owned 11 slaves. After World War II, a northward migration from the Carolinas brought large numbers of African Americans to this part of New Jersey. Today, Trenton is truly a multi-ethnic city with Hungarian, Polish, Ukrainian, Russian, Puerto Rican, Mexican, Guatemalan, Columbian, Korean, Nigerian, Pakistani, Liberian, Caribbean and Haitian populations.

Trenton celebrated its 250th anniversary in 1929 culminating in a week of parades and civic celebrations that coincided with the stock market crash.. Some major industrieshad already failed or sold out to national firms with no allegiance to local workers. The sale of John A. Roebling's Sons to Colorado Fuel & Iron and the closing of the U.S. Steel plant across the river marked the end of an era. Lenox's sale to conglomerate Brown, Foreman paved the way for the company's exit from Trenton.

Heritage Days was created in 1979 to celebrate the city's 300th anniversary. Its emphasizes the city's ethnic groups and social institution. The building of new state offices downtown in the 1980s sparked Trenton's revival. The latest building projects, a minor league ballpark built in 1992, an arena built in 1998 and a new hotel-conference center have all added to sense of a "city looking up".

Paul Robeson: New Jerseyan, New Yorker, Social Activist

by Felicia Gillespie and Janet Gruner

In August, 1949, Paul Robeson staged a concert in Peekskill, New York that was broken up by rioters who took issue with his socialist and pro-Soviet sentiments. In the violence that ensued, the venue was destroyed and twelve people were sent to the hospital. Upon leaving the concert an undeterred Robeson vowed, "My people and I won't be frightened by crosses burning in Peekskill or anywhere else." He returned a week later, drawing a crowd of approximately 20,000, only to have even greater violence erupt as the concert ended and an organized mob began attacking concert-goers. Paul Robeson's Peekskill concerts are an excellent example of how local history can be used to teach about larger historical issues.

Paul Leroy Robeson was born on April 9, 1898, in Princeton, New Jersey. He was the fifth and youngest child of a former slave, the Reverend William Robeson, and his wife, Maria Louisa Robeson. In 1901, after 20 years of service, Robeson's father was forced to resign as pastor of the Witherspoon Street Presbyterian Church. Many believed this was precipitated by his outspoken opposition to inequality and injustice in the Princeton community.

To support his family, Reverend Robeson became a teamster, hauling ashes and driving a coach to earn a living. The persecution of his father and the endemic racism he experienced in this "Jim Crow town," had a powerful impact on Paul Robeson. He later believed it was the impetus for his development as a political and social activist.

Robeson and his family moved to Westfield, NJ in 1907, after the death of his mother and to Somerville, NJ in 1910, where his father became pastor of St. Thomas A.M.E. Zion Church. At Somerville High School, Robeson excelled in academics, athletics, music and acting. He attended Rutgers University on a four year scholarship, where he was only the third African-American student in the history of the institution. Despite a continuing battle against racism, Robeson's record of accomplishment continued. He earned All-American honors in football, was admitted to the Phi Beta Kappa honor society as a junior, was chosen for the Cap and Skull Honor Society, and was named valedictorian of the class of 1919. In his commencement address, Robeson urged the audience to "fight for an ideal government where character shall be the standard of excellence" and "black and white shall clasp friendly hands in the consciousness of the fact that we are brethren and that God is the father of us all."

Following graduation, Robeson attended the Columbia University Law School in New York City while continuing his interest in acting and singing and playing professional football. Although he earned his law degree, Robeson lost interest in the law and decided to pursue a career in acting. Between 1924 and the early 1940s, Robeson was extremely successful. He starred in numerous theater productions and films, including *All God's Chillun' Got Wings*, *Emperor Jones*, *Othello*, and *Showboat*. He also gave concerts all over the world.

A Controversial Figure

By 1949, despite his popularity and success as a performer, Paul Robeson had become a controversial figure in the United States. A leading left-wing activist, he used his celebrity to promote the cause of social equality and justice. He publicized his anti-racist, anti-fascist views and agitated for reform, arguing that "the artist must elect to fight for freedom or for slavery. I have made my choice. I had no alternative." As Robeson traveled the country witnessing police brutality and the disproportionate poverty that plagued African American communities, he became a vocal critic of the disparity between the ideal of liberty and equality espoused in the United States Constitution and the daily reality of racist discrimination and violence.

Robeson's discontent with American society was compounded during a tour of the Soviet Union where he experienced the absence of racial discrimination. He claimed that it was the first place he was able to "walk in full human dignity." He openly admired the U.S.S.R. for creating a system of equality for all people, regardless of ethnicity or race, and became an outspoken advocate of socialism. During the 1940s and 1950s, Robeson's criticism of the United States and his support for communism brought him under increasing scrutiny and attack, especially after the start of the Cold War. Suspecting that he was a member of the Communist Party, the FBI placed Robeson under constant surveillance in 1941(which continued until 1974). The House Committee on Un-American Activities (HUAC) identified Robeson as a communist and called him to appear before the panel in 1946. He was subjected to government censorship and prohibited from leaving the country under the Internal Security Act.

Robeson's activism also angered a large portion of the American public. Many Americans resented that he was siding with the nation's enemy while "airing the nation's dirty laundry" before the entire world. He even alienated prominent African American leaders and was denounced by the NAACP, an organization that had previously awarded him its highest honor. It was amid such controversy that Robeson arrived in Peekskill, New York in August, 1949 to stage a benefit concert for the Civil Rights Congress, an organization that he helped found.

Refuses To Compromise

Robeson refused to compromise his principles, even when it meant endangering his career and his personal safety. He scheduled the Peekskill concert despite the fact that he had received death threats from the Ku Klux Klan and was condemned in local newspapers. After the August 27 concert was interrupted by rioters, Robeson scheduled a second Peekskill concert for September 4. This one ended with a violent confrontation between anti-Communist vigilantes connected to local veteran's groups and trade union members who supported Robeson. State troopers and local police on duty at the concert did nothing to diffuse the situation or stop the violence.

Following the concerts, Robeson continued his activism for many years, although he continually battled against bouts of depression. Eventually the emotional and physical strain became too much for him and Paul Robeson died on January 23, 1976 at the age of 77. His legacy of activism and courage in the face of great opposition has lived on and his reputation as a champion of social justice and racial equality has grown.

Robeson's life and the Peekskill concerts offer an opportunity to teach about several important historical issues of the twentieth century. Robeson's experiences and the controversy over the concerts illustrate how fear of communism permeated American life and the way McCarthyism and the campaign by HUAC against "Un-American" activities bred suspicion, intolerance and violence. Examination of these events can be used as a lens through which to explore larger issues such as whether it is acceptable for the government to restrict civil liberties during national emergencies and the right of citizens to actively oppose government policies during periods of perceived crisis. This discussion is especially relevant today as the government develops new "homeland security" policies in the wake of 9/11/01.

Examining Social Justice

A study of Paul Robeson and the Peekskill concerts can be equally useful for examining the issues of racial inequality, civil rights and social justice in the United States. Robeson was an idealist who dedicated his life to fighting for a more equitable society that would bridge the chasm between the ideals and the reality of America. While students may not agree with his political persuasion, his beliefs and actions offer them a way to understand the complexity of racial oppression and discrimination in this country. Additionally, his beliefs and actions require students to think about the provocative question, how a nation fighting around the world to protect democratic ideals could allow a large number of its own people to remain second-class citizens?

Finally, as one of the first "celebrity-activists," Paul Robeson provides a model for examining the role of public figures in a democratic society. Although Robeson was a respected cultural figure, he was censored because of his politics, violating his artistic freedom and destroying his career.

Sources:

Foner, Philip (1978). *Paul Robeson Speaks*. NY: Brunner/Mazel.

Robeson, Paul (1971). *Here I Stand*. Boston: Beacon Press.

Robeson, Susan (1981). *The Whole World in his Hands*. NY: Citadel Press, 1981

Activity Sheet: Paul Robeson's Early Life in New Jersey

(from Paul Robeson, *Here I Stand*. Boston: Beacon Press, 1971; Susan Robeson, *The Whole World in his Hands*. NY: Citadel Press, 1981)

A. "Rich Princeton was white: the Negroes were there to do the work. An aristocracy must have its retainers, and so the people of our small Negro community were, for the most part, a servant class-domestics in the homes of the wealthy, serving as cooks, waiters and caretakers at the university, coachmen for the town and laborers at the nearby farms and brickyards. I had the closest ties with these workers since many of my father's relatives . . . had found employment at such jobs."

B. "Princeton was Jim Crow: the grade school that I attended was segregated and Negroes were not permitted in any high school. My oldest brother, Bill, had to travel to Trenton- eleven miles away- to attend high school, and I would have had to do the same had we not moved to another town. No Negro students were admitted to the university, although one or two were allowed to attend the divinity school."

C. "Under the caste system in Princeton the Negro, restricted to menial jobs at low pay and lacking any semblance of political rights or bargaining power, could hope not for justice but for charity. The stern hearts and tight purses of the master class could on occasion be opened by appeals from the 'deserving poor,' and then philanthropy, in the form of donations, small loans or cast-off clothing might be looked for. The Negro church, center of community life, was the main avenue through which such boons were sought and received, and, in fact, the Witherspoon Street Presbyterian Church was itself largely built by white philanthropy. The pastor was a sort of bridge between the Have-nots and the Haves, and he served his flock in many worldly ways-seeking work for the jobless, money for the needy, mercy from the Law."

D. "Westfield, and later Somerville, were quite unlike Princeton. Barriers between Negro and white existed, of course, but they were not so rigid: and in the ordinary way of small-town life there were more friendly connections between the two groups. And here there were white workingmen, too, many of them foreign-born, who, unlike the Princeton blue-bloods, could see in a workingman of a darker skin a fellow human being (a lower-paid worker of course, and perhaps a competitor for a job, but not a person of a totally different caste)."

E. "High school in Somerville was not Jim Crow, and there I formed close friendships with a number of white classmates. . . I was welcomed as a member of the glee club (unlike later at college) and the dramatic club and into the various sports and social activities around the school. The teachers also were friendly and several of them are especially remembered. . . . But courtesy and restraint did not shield me from all hostility: it soon became clear that the high school principal hated me. Dr. Ackerman, who later rose to higher positions in the New Jersey school system, made no effort to hide his bitter feelings. The better I did the worse was his scorn. . . . He never spoke to me except to administer a reprimand."

F. "We of the younger generation especially must feel a sacred call to that which lies before us. I go out to do my part in helping my untutored brother. We of the less-favored race realize that our future lies chiefly in our own hands. On ourselves alone will depend the preservation of our liberties and the transmission of them in their integrity to those who will come after us." Valedictorian speech, Rutgers University, 1919

Questions

1. What role did African Americans play in the Princeton community?
2. According to Robeson, why should Princeton be considered a "Jim Crow" community?
3. What differences existed between Robeson's experiences in Princeton, Westfield and Somerville?
4. What was Paul Robeson's message to the 1919 graduating class of Rutgers University?
5. Based on what you know about Robeson's life, how did these experiences shape his beliefs and actions?

Activity Sheet: Paul Robeson's Peekskill, New York Concerts

Document 1. August 18, 1949: Letter to the Editor, *Peekskill Evening Star*

Dear Sir:

Paul Robeson and his followers are due to appear here August 27th. It is unfortunate that some of the weaker minded among us may be susceptible to their fallacious teachings unless something is done by the loyal Americans of this area. Quite a few years ago a similar organization, the Ku Klux Klan, appeared in Verplanck and received their just rewards. Needless to say they have never returned. I am not intimating violence in this case, but I believe that we should strive to find a remedy that will cope with the situation in the same way as Verplanck and with the same results.

The irony of this meeting is that they intend to appear at Lakeland Acres Picnic Area directly across from Hillside and Assumption Cemeteries. Yes, directly across the street from the resting place of those men who paid the supreme sacrifice in order to insure our democratic form of government. Are we, as loyal Americans, going to forget these men and the principles they died for or are we going to rid ourselves of the subversive organization? If we tolerate organizations such as this we are apt to face a repetition of the past, in our near future.

If we have not forgotten the war, let us cooperate with the American Legion and similar veteran organizations and vehemently oppose their appearance. Let us leave no doubt in their mind that they are unwelcome around here, either now or in the future. So far, no action has been taken by organizations or individuals about this rally but I trust that it will be acted upon by the proper authorities.

Sincerely,

Vincent Boyle

Questions

1. Why does Vincent Boyle consider it a danger to have the concert?
2. Why does he feel that having the concert is insulting to the memory of "those men who paid the supreme sacrifice to insure a democratic government"?

Document 2. August 24, 1949: Letter to the Editor, *Peekskill Evening Star*

Sir: Two years ago when Mr. Robeson made his first appearance in Peekskill the American Legion, those great defenders of American Culture, made a great to-do in the press and demanded that all loyal Americans shun the concert. It was very pleasant to note that a large number of loyal Americans paid them no mind and the concert was a great success.

Mr. Robeson, a great and serious artist, has the right to appear whenever he wishes, under the auspices of any organization whatsoever, even if Mr. Clark thinks that organization is "subversive" even if its membership consists entirely of Communists, Anarchists or Fascists. Mr. Robeson also has a right to be a Communist himself - IF he is one - a subject on which I have no first hand knowledge AND NEITHER DO YOU.

If the assembly is peaceful and no overt acts against our government are committed he and the people who come to hear him have the right to be protected. These rights, I might remind you, are granted to all people under the Constitution of the United States. No opinion by an Attorney General that an organization is "subversive" can ever change these rights and if they are ever changed, by law or fiat, God help the United States of America.

I am not a Communist and I have a firm faith in the Constitution of our country. I do not believe that it is going to be undermined every time someone holds an unpopular meeting and I do not think that we shall be subverted because Mr. Robeson is going to sing for an organization that will help the Negro people, even if some of them are communists.

I firmly believe that we are in far more danger from the attitude that you and your correspondent have taken than we would be from a million Communists. This hysteria which you are attempting to stir up can do more harm in our community than anything it may be designed to prevent. I hope that God will give you sense to view things a little more objectively and that Mr. Robeson's concert will be well attended and enjoy the success that a performance by an artist of his high attainment deserves.

Yours Truly,

Mary Mobile

This Editors Note appeared after Mary Mobile's letter:
Editors Note: Mr. Robeson's political stature has become more crystal clear to the American public than it was on his first appearance here two years ago.

Questions
1. Why would communists, anarchists, and fascists be considered subversive?
2. Why does Mary Mobile believe that Mr. Robeson has the right to perform in Peekskill?
3. Why does she believe that those who oppose Mr. Robeson's performance are "creating a greater danger than a million Communists?"

Document 3. August 25, 1949: Letter to the Editor, *Peekskill Evening Star*
Dear Sir:

When I was approached a year ago by the committee for permission to hold the Robeson Concert on my property, I had no doubt that the affair was sponsored by a Communist affiliation. It was a demonstration of my firm belief in the importance of maintaining free speech and the right of orderly assembly that I granted permission and would do so again in a similar situation - cognizant, that if the situation were reversed a Communist would not grant a similar privilege.

Yours Truly,
Chester Rick

Question
- Why does Chester Rick believe that Mr. Robeson has a right to perform on his property?

Document 4. August 27, 1949: Editorial, *Peekskill Evening Star*
Minority Intolerance

Sponsors of the Paul Robeson concert to be held this evening in Peekskill have protested to the county Executive and to the District Attorney because the Peekskill Evening Star has told its readers in plain language on the front page just exactly the kind of man Robeson is and just who are his political sponsors.

Those who protest this frank newspaper treatment are always the first to cry aloud for the right of free speech when they think their own civil rights imperiled. In fact, it is not at all unusual that minorities who are the most vehement in demand of their own rights are the most intolerant in granting similar privileges to the majority.

But perhaps we are being a bit uncharitable. Maybe the situation with regard to the Robeson concert is that the tickets haven't been selling any too well and a little publicity is considered desirable. . .

Question
- How does the editorial reflect the double standard that exists with regard to freedom of speech?

To learn more about the life of Paul Robeson visit Electronic New Jersey: A Digital Archive of New Jersey History at *www.scc.rutgers.edu/njh*. Use this site to "Travel through his life by examining photographs, news clippings, and biographical excerpts" and to discover "more about the child, athlete, scholar, performer, and activist Paul Robeson."

Activity Sheet: Paul Robeson's Views on America, Activism and Socialism

A. "To be free . . . to walk the good American earth as equal citizens, to live without fear, to enjoy the fruits of our toil, to give our children every opportunity in life --that dream which we have held so long in our hearts is today the destiny that we hold in our hands." Paul Robeson, *Here I Stand*, p.108.

4. What "destiny" is Mr. Robeson referring to in this statement?
5. In what way is this quote a call to activism?

B. "Robeson embodies the unrestrained and righteous rage that has broken bonds. His is the furious spirit wearied with tedious checker playing that stretches through nearly a hundred years in order to gain the rights guaranteed a hundred years ago." – Quoted in Paul Robeson, *Here I Stand*, p. 44.

4. What qualities about Paul Robeson does the author of this quote admire?

C. "Every artist, every scientist, must decide now where he stands. He has no alternative. There is no standing above the conflict on Olympian heights. There are no impartial observers. Through the destruction, in certain countries, of the greatest of man's literary heritage, through the propagation of false ideas of racial and national superiority, the artist, the scientist, the writer is challenged. The struggle invades the formerly cloistered halls of our universities and other seats of learning. The battlefront is everywhere. There is no sheltered rear." - Paul Robeson, *Here I Stand*, p. 52.

4. Why does Robeson believe that artist and scientist must also be an activist?

D. "[A] socialist society represents an advance to a higher stage of life - that is, a form of society which is economically, socially, culturally, and ethically superior to a system based upon production for private profit. History shows that the processes of social change have nothing in common with silly notions about 'plots' and 'conspiracies.' The development of human society - from tribalism to feudalism, to capitalism, to socialism - is brought about by the needs and aspirations of mankind for a better life." - Paul Robeson, *Here I Stand*, p. 39.

5. According to Robeson, what force drives forward the development of human society?
6. Why does Robeson believe that socialism is the superior social system?

D. "I have heard some honest and sincere people say to me, 'Yes, Paul, we agree with everything you say about Jim Crow and persecution. We're with you one hundred percent on these things. But what has Russia ever done for us Negroes?' . . . The answer is very simple and very clear: ". . . the Soviet Union's very existence, its example before the world of abolishing all discrimination based on color or nationality, its fight in every arena of world conflict for genuine democracy and peace, this has given us Negroes the chance of achieving our complete liberation within our own time, within this generation." - *Paul Robeson Speaks*, p. 240.

- According to Robeson, how has the existence of the Soviet Union helped the American Negro?

E. "Mankind has never witnessed the equal of the Constitution of the U.S.S.R. . . . [O]utside of the Soviet world, black men are an oppressed and inhumanely exploited people. Here, . . . "The equality of the right of the citizens of the U.S.S.R. irrespective of their nationality or race, in all fields of economic, state, cultural, social, and political life, is an irrevocable law. Any direct or indirect restriction of these rights, or conversely the establishment of direct or indirect privileges for citizens on account of the race or nationality to which they belong, as well as the propagation of racial or national exceptionalism, or hatred and contempt, is punishable by law." - *Paul Robeson Speaks*, p. 116.

- Why does Robeson argue that "Mankind has never witnessed the equal of the Constitution of the U.S.S.R."?

Final Project – Debating "Paul Robeson" High School

1. Your community is considering naming a new high school after Paul Robeson. Based on the documents in this package and further research on the life of Paul Robeson, write a 500 word position paper either supporting or opposing this proposal. In your statement, you must respond to potential arguments by people who disagree with you.
2. Design a 2 foot x 3 foot poster encouraging people to support your position.

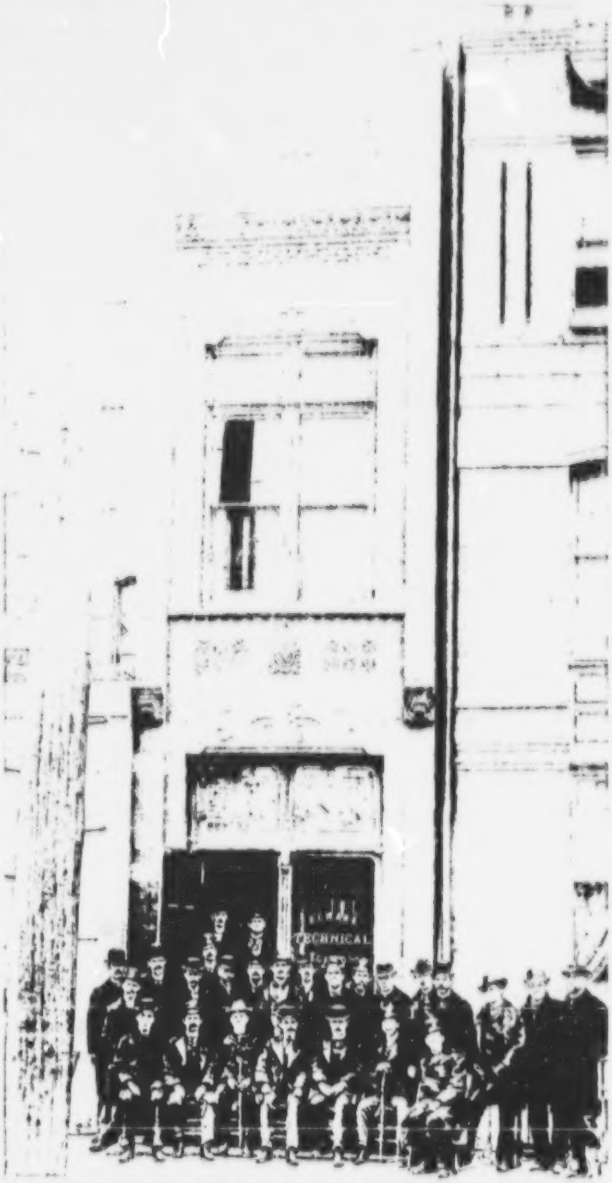
Newark: New Jersey's Phoenix

By Nancy Shakir

By 1830, Newark was the largest town in New Jersey with a population of about 20,000 people. Its docks, canals and stagecoaches made it an industrial hub. Between 1870 and 1910, almost a quarter of a million immigrants from southern and eastern Europe flooded into Newark seeking jobs and homes. Many African Americans seeking a better life also migrated to the city from the south. By 1900, Newark had become a commercial center for northern New Jersey with a concentration of banks insurance companies and firms handling law and public relations. As a result of these changes, Newark's population was over 400,000 by 1930. Its neighborhoods often grew along ethnic lines, producing a rich cultural life not seen in many other cities, with many restaurants, theaters and array of musical interests. Newark was especially for its role in the development of jazz, America's own classical music.

Newark has gone through many transitions, but like the phoenix, has risen again and again. In 1975, a *Herald News* article noted that Newark had an unemployment rate of 20%, and that 70% of the population was Black and Puerto Rican, many of whom were poor and unskilled workers. Crime, health care, and education had become major problems. Kenneth Gibson, one of the first African Americans elected mayor of a major American city, noted that, "Wherever American cities are going, Newark will get there first."

Today, Newark is a regional transportation hub for rail and its international airport is the busiest in the nation. It is home to Rutgers University, Rutgers Law School, Seton Hall Law School, New Jersey Institute of Technology, the University of Medicine and Dentistry and Essex County Community College. It has a public library with over a million volumes; a newly enhanced museum modeled after the Strozzi Palace in Florence, Italy; a premier Performing Arts Center, and a downtown with first-class hotels, restaurants and other entertainment venues. Although average personal income remains low and unemployment stands at over ten percent, Newark, with a population of approximately 300,000 people seems to have turned the corner as a "New Ark".



The first home of the Newark Technical School at 21 W. Park St. was too narrow for all of its students to pose in front of the building.

Recommended Sources on Newark's history:

John T. Cunningham (1988). *Newark*. New Jersey Historical Society.

Clement A. Price (1980). *Freedom Not Far Distant*. New Jersey Historical Society.

BEST COPY AVAILABLE

The Empire State: A History of New York

Edited by Milton M. Klein (published by Cornell University Press and the New York State Historical Association). Review by Cynthia Vitere

As the United States moves into the 21st century, students of history have begun to give greater reflection to the events of the 20th Century, "the American century." How did the economic, political, social, and cultural forces coalesce within the nation to lead it to international pre-eminence? Such a macroscopic approach to of United States history can prove unwieldy for a high school class to cover in a one-year curriculum. New York State's history offers a useful and more manageable starting point for exploring many developments.

Regarding the events of September 11, 2001, many Americans have asked: Why New York City? Why the World Trade Center? Why now? Since the Dutch chose Manhattan as a New World trading post in 1624, New York has been a symbol of the new world and a microcosm of all of America's flaws and potential. It is a living laboratory of the forces that have shaped this nation. Social studies teachers can use examples from New York's history to illustrate the many stages of nation's story. As we search out material from New York's past, an invaluable tool is *The Empire State: A History of New York* (edited by Milton Klein), recently reissued in a new edition. It is a one volume, 800+ page, overview of New York history from its pre-European native settlements through the 2000 election that landed Hillary Clinton in the Senate and Bill Clinton in Harlem. The book concludes with the days leading up to September 11, 2001, a date many consider a tragic coda to the 20th Century.

In the new edition, six area specialists provide overviews of seven major eras in New York history. In addition there is an excellent annotated bibliography of primary and secondary sources. Perhaps the most consistent theme in the collection is the transformation of New York from a small Dutch trading post to the trading center of the post-industrial world. From the technologic wonder of the Erie Canal in 1817 to the Woolworth skyscraper of 1913, the defining feature of New York has been American ingenuity, grace, and fortitude. The Erie Canal was testament to what was possible using the backs and brains of immigrant labor. The Woolworth Building, or the "Cathedral of Commerce," stunned the world when it reached the tallest of man-made heights, 792 feet, paid for entirely with cash from the profits of "5 & 10 cent" stores. When terrorism felled New York's consummate symbol of power and commerce in 2001, it sought above all to topple New York's "irrational exuberance" and thus America's commercial and cultural supremacy. As we contemplate the next incarnation of our state and national identity in lower Manhattan, one lesson that we can learn from *The Empire State* is that America endures, learns, grows, builds, transforms, and transcends. New York is like Greek mythology's most renowned bird, the Phoenix. The Phoenix lived an epic number of years, seemingly perishing in its own funeral pyre, only to rise again in as a youthful and virile creature. Similarly, New York's history is one of constant reconstruction, revision, and renewal. We New Yorkers symbolize the triumphs and the tragedies in the American story. As social studies teachers, we need to reveal both the tragic threads in the story as well as the quietly heroic forces that restore and maintain the city and state's unique place at the center of the American Empire.

Klein organized New York historiography into the following categories: *Before the English (1609-1664), The English Province (1664-1776), From Revolution to Statehood (1776-1825), Antebellum Society and Politics (1825-1860), The Gilded Age (1860-1914), The Triumph of Liberalism (1914-1945) and The Empire State in a Changing World (1945-2000)*. Each section covers the history of the entire state, while exploring economic, political, social, and cultural forces and transformations. As a teacher, I find the sections on the Erie Canal, Modern America and the Buffalo Pan-American Exposition, and New York City as a cultural beacon between the two World Wars, especially useful.

A Large and Valuable Canal

The construction of the Erie Canal (1817-1825) was a catalyst in the evolution of New York State into the transportation and commerce hub of America. The Constitution may have appointed Washington, D.C. as the nation's capital, but New York has served as its *de facto*, preeminent capital of commerce and culture throughout American history. New York was propelled towards this revered and hated position by Governor DeWitt Clinton's pipe dream, the original "Big Dig", the

Erie Canal. The creative energy in this modern marvel of engineering projected the visible mastery of man's power to change the landscape and harness its natural resources. This transportation innovation made an indelible mark on the remnants of the New York frontier, permanently transforming rural countryside into towns and cities. The Erie Canal provides an excellent instructional framework for the identifying the linkages between geography and national development. A cooperative learning project would enable students to track the development of the canal and its impact. This project should include an analysis of the designers, funders and builders of the canal; the technological methods used, and their impact on local industries and communities. As a final assessment of the topic, students could write a travel diary reflecting the various topics covered in the cooperative presentations.

The Gilded Age: Progress and Politics

The Erie Canal's impact was still felt over a half century later in the port city of Buffalo. The 1900 Pan American Exposition in Buffalo celebrated and epitomized the progressive vision of the modernization impulse in New York State and America. The Pan American Exposition signaled the elevation of America to a position of technological, political, and social pre-eminence in the twentieth century. It also revealed the darker sides of modernization, such as the yawning gap between rich and poor, the corruption of traditional values, and the negative consequences of unfettered capitalism on the working family. Within the classroom, a simulated "Pan American Exposition" with a series of exhibits or "buildings" could be used to explore the role of different segments of American society at the dawn of the new century. Groups of students would research and present and overview of what was exhibited in each of the buildings. After "visiting" each building, students would write an evaluation of the exhibit from the viewpoint of a visitor in 1900 and 2003. A troubling exhibit at the 1900 exposition was the building housing the "the Old Plantation." The *Buffalo Evening News* described it as including "genuine southern *darkies* (sic), two hundred of them" (p. 479). As disturbing as this representation may be to the modern student, it is an especially useful method for analyzing notions of race at the turn of the century and exploring what W.E.B. DuBois described as the primary divide in American society at the start of the 20th century.

The Electric Age

Soon after the First World War, New York City blossomed into the financial and cultural Mecca of the world. Using Chapter 29 as a resource, social studies teachers can provide a foundation for understanding the notion that "What goes up, must come down." New York City in the 1920s can be compared to the mythological figure of Icarus, whose pride and curiosity drew him too close to the sun; a fatal mistake. Introduce the cultural revolution that was bubbling in New York City along with the economic boom, and examine the impact on New York society when the bubble burst. The jazz world of Harlem, the literary cauldron of the Algonquin "Round Table," the Speakeasies subversion of the traditionalist's Prohibition, the technological and commercial effort to command the physical city through the construction of skyscrapers, and lastly, the financial and cultural fall from grace embodied by the stock market crash of 1929, are important themes for analysis.

One classroom approach to these topics is the creation of a radio show. A "Live from the Cotton Club" might include a variety of songs by jazz masters such as Duke Ellington, Eubie Blake, George Gershwin, Fats Waller, Louis Armstrong, Ma Rainey, and Bessie Smith. In between song, a radio commentator should provide biographical data about each artist and their influence on this unique form of American music. The musical segment could be followed by "Live from the Algonquin Round Table" during which Dorothy Parker, Alexander Wolcott, and George S. Kaufmann would discuss, with biting criticism, the avant- garde of the literary and theatre world. Interspersed throughout the shows would be commercials in which different industrialists advertise office space in their innovative skyscrapers. The commercials would highlight the advantages of the Chrysler, Bank of Manhattan and Woolworth buildings. The broadcasts would culminate with a breaking report about the stock market crash and a discussion of the events of Black Tuesday. The final segment would document the rapid decline of blue chip stocks and the human tragedy of "jumpers" on Wall Street. An appropriate assessment for the project would be a student summary of the information in the broadcast and an analysis of the impact of these events on New York and the nation in the years to follow.

Upstate New York State in the Nineteenth Century

Source: Roger Haydon, ed. (1982). *Upstate Travels, British Views of Nineteenth Century New York*. Syracuse, NY: Syracuse University Press. During the nineteenth century, numerous British travelers toured New York State and published their memoirs. Haydon collected and edited their stories. This book is a unique account of life in the United States during the period of transformation from agriculture to industry. Haydon's introductions are especially useful to teachers. The descriptions of different upstate locations used in these activity sheets have been grouped by commentator and are roughly chronological. Spelling has been standardized.

A. William Dalton Describes Albany, NY (1818)

This town, which is the seat of legislature for the State, is situated on the west side of the Hudson (River). Being a very old settlement, it will be readily imagined that the plan of the town is far from being uniform. The old town is composed of streets narrow and irregular; but those streets which have a more modern date, are laid out and built with more taste. Many of these buildings are covered with tin, which has some advantages over slate, tile, or shingles. I did not observe any appearance of rust. The houses are, for the most part, built of brick, and look well. The House of Assembly is a noble structure, standing upon an elevated situation at the head of State street.

Albany ale (a type of beer) is almost as much famed in this country as London porter (another type of beer) is throughout England. It is sold by the brewers for eight dollars, or thirty-six shillings per barrel; and retailed by the tavern and hotel keepers at the rate of sixteen dollars, or twice the cost price. I was sorry to learn, that, although from the low price of malt and other ingredients in brewing, the brewers must receive a considerable profit, yet, some of them have been in the habit of infusing noxious drugs into the liquor. What monstrous wickedness, thus to undermine the constitution and destroy the health of their fellow-creatures, by the use of these deleterious ingredients, for the sake of a paltry gain! (Haydon, 58-59).

Questions:

1. Why is Albany an important town in New York State?
2. How are the two parts of town different?
3. Why is Albany well-known in the early United States?
4. What "monstrous wickedness" does William Dalton complain about in his memoirs?

B. William Dalton Visits Binghampton, NY (1819)

Binghamton, commonly known by the name of Chenango Point, is situated at the junction (meeting place) of the rivers Chenango and Susquehannah. The former is crossed at the entrance into the town, by a bridge of thirteen arches. The town is handsomely situated, regularly planned, and well built, and seems destined to rise, though probably by slow degrees, to be a place of considerable size and importance. It contains about fifty houses, two churches, etc. Flour now sells at twelve dollars per barrel . . . . I could not hear of any British settlers in this part of the country, although, from the high price of provisions, and the comparative lowness of that labor, there appears to be good grounds for saying, that an industrious (hard working) farmer would run little risk in settling in this neighborhood. We spent a delightful day in rambling round the adjacent country. We had a farm of 215 acres, situated about one mile from Binghampton (*sic*), offered to us for twenty-five dollars per acre. The State road runs through it; and the noble Susquehannah washes one if its sides. About one-half of this estate has been under cultivation a considerable length of time - the other moity (section) is covered with pines, which are valuable here. The soil of the former is very deep and fertile. . . In the freshets, the river frequently overflows that part of the estate which is under cultivation, to the depth of a foot. But as these floods are regular and periodical, the farmer is always aware of their approach, and consequently suffers no real damage. (Haydon, 256-258)

Questions:

1. Why was Binghamton built at this site?
2. According to William Dalton, what are some of the advantages of living in the Binghamton area?
3. Locate Binghamton on a map and trace the route of the Susquehannah River. In what ways is this an advantage for Binghamton? In what ways is this a disadvantage? Explain.

C. John Fowler Travels To Buffalo, NY On A Corduroy Road (1830)

Before arriving at Buffalo, traveling became, indeed, no sinecure (difficult), it being our hard destiny to pass over what the Americans call a "corduroy road." It is, in fact, a road of logs, of trees felled on the spot, and placed in contact with each other from side to side; . . . Poor Peter's pilgrims with their peas were well off, by comparison, even when the driver, in pure tenderness of heard towards us, condescended to limit his speed to two miles per hour, but when that speed was accelerated to five and six, why, . . . I gladly wave the traveler's license of adding more - would that I could even dismiss the recollection! (Haydon, 224-225)

Questions:

1. Read the description of a "corduroy road." In your opinion, why would people design roads this way?
2. Why did John Fowler prefer to ride at a slower speed?

D. Richard Weston Visits A School In Saratoga Springs, NY (1833)

Went on to Saratoga Springs. The American fashionables (upper class) come in great numbers here to drink the waters, which are said to be very salutary (healthful) to invalids. Saw the use of rocking-chairs. I heard some noise in a house as if it was a school, and tapped at the door, which the teacher opened. I told him I was from Britain, and had used the liberty to come in, to observe his method of teaching. He desired me to sit down, and calling up a class, put some questions to them in spelling. I observed they did not spell as we do, and asked the teacher whose dictionary he used. He replied, giving me an American snake-like stare, Webster's (American dictionary); I said Johnson's (British dictionary) was much used with us. "Johnson!" said he in a triumphant manner, "he could not spell; indeed you have no good dictionary in England." This was too much of a good thing. . . (Haydon, 120)

Questions:

1. Why did upper class Americans visit Saratoga Springs?
2. What invention did Richard Weston see in Saratoga Springs?
3. Why did Richard Weston argue with the local school teacher?

E. Richard Weston Describes "Imperial" Utica, NY (1833)

I went on to Utica, which the Americans call the imperial city of the west. It is a busy place; the stores are well filled; but the people have a pale, sallow, and ague-like (unhealthy) appearance. The water is brackish (dirty), soil sandy, undulating (rolling). The Erie or Western Canal, which runs through it, is not above four feet deep, the boats being long, narrow, and flat-bottomed. The town is built mostly of wood, though there are many brick houses, and a few of stone. If you examine even their outward appearance, you will easily conceive they have not the comfort within that ours have. Some of the windows have shutters on the outside even of the upper stories; some have blinds not unlike our venetian ones; and others have paper hanging inside of the glass, to darken the room in order to keep away the flies which are partial to light. The people use fly-traps here to thin them; but notwithstanding the numbers killed in this way, they are not perceptibly decreased. I took up my lodging in a bar-room, a place which is only suited for a talker and a drinker; but I had no choice and I always like to have an opportunity of studying American character. I got the usual stare from a number of loungers and observing a newspaper, took it up, seating myself on a form in the recess of the window. I always preferred being nearest the light, as I had little faith in the Americans. One is quite surprised at the catalogue of crimes, of every enormity, recorded in the American newspapers. Our crimes are no doubt manifold, yet I think they are far greater here; and owing to the thinness of the population, how many must be perpetrated that never come to light! But we need not wonder at all this, when we consider the character of the population; for there is no place where the maxim of doing unto others as we would they should do to us, is less attended to than in the wide and extensive land of liberty. . . (Haydon, 154-155)

Questions:

1. Why do Americans consider Utica the "imperial city" of the west?
2. According to Richard Weston, what are living conditions like in Utica?
3. What does Richard Weston think of the American "character"?

F. The Shaker Religious Community, Lebanon Springs, NY (1833)

They have at this settlement about 3,000 acres of land. Their buildings are very clean-looking both without and within, a little detached from the road, as well as from each other, and extend for about a mile. They are large, plain, and handsome, - almost all painted of a yellowish color. Not a weed or nuisance of any kind is to be seen in their fields, gardens, or even in the adjoining road through their property. Their wood is put up with the greatest regularity with solid pillars of stone as gate-posts. Their orchards are large, and in excellent order, and their agricultural operations well managed. They manufacture and sell brushes, boxes, pails, baskets, laides' reticules (carryall bags), and a great variety of domestic utensils. Their garden seeds and vegetable medicines are celebrated all over the Union, - their gardens being on a great scale. Their cider is excellent. The females are also employed in domestic manufacturers and house-work, and the community fed and clothed almost entirely by its own productions. Not being burdened with the care of children, they are more at liberty than other communities to follow their occupations without interruptions (Haydon, 78).

Questions:

1. What is the authors view of the physical appearance of the Shaker religious community?
2. According to the author, why are women freer to have occupations than in other communities?
3. Why is the Shaker religious community considered an economic success?

G. James Silk Buckingham Describes Syracuse, NY (1838)

The town of Syracuse is one of the most recently settled of all the larger places along this route (the Erie Canal), it being not more than twelve years since the first house in it was built; yet it already possesses about 800 dwellings, many large warehouses and stores, and excellent hotel, with many smaller but still comfortable public inns, a bank, a court-house, seven churches, including Episcopalian, Presbyterian, Methodist, Baptist, Universalist, and Unitarian, and a population of nearly 7,000 persons. It is pleasantly situated, having the Onondaga Lake, about a mile from its north-western edge. Syracuse, indeed, like many other places along this tract, owes its first existence and its present prosperity to this canal, which has caused many villages and towns to spring up and flourish along its whole extent, that, without its agency, would not, for many years at least, have been erected. At this moment Syracuse enjoys the benefit of lying both in the stage route, and in the line of canal conveyance from the Hudson to Lake Erie, so that more than 1000 persons, by all the different conveyances, pass through it, on the average, in each day. A rail-road is in progress from hence to Utica, which cannot fail to increase this number greatly.

The streets are regular, and of great breadth, from 80 to 100 feet; the houses and stores are, many of them, of stone and brick; and few, except the original buildings, continue to be of wood. The court-house is a large and substantial edifice (building), though it lies beyond the verge of the town on its north, instead of being, as is usual in similar cases, in the center.. . . A fine academy for the education of male youths stands on the eastern verge of the town. It is a substantial brick structure, and cost 20,000 dollars in the erection. It has at present 60 pupils, and is increasing in reputation. . . . A female seminary has just been established at Syracuse, in which a classical and mathematical, as well as an ornamental education, will be given to young ladies.

In the immediate vicinity of Syracuse are some remarkable Salt Springs, which are producing great gain to their proprietors, affording extensive occupation to laborers, yielding a considerable revenue to the State, and attracting population everyday to this quarter. There are four special localities in which these springs are at present worked. And around each, a village of some size has gathered. There is one at Salina, one at Liverpool, and one at Geddes, . . . and one at Syracuse, an equal distance from them all (Haydon, 171-173).

Questions:

1. How many people live in Syracuse in 1838?
2. Why was Syracuse built at this location?
3. What are some of the benefits of living in Syracuse at that time?

H. George Combe And Governor Seward Visit The Auburn State Prison (1839)

We visited this prison, accompanied by his excellency Governor Seward (to whom we carried letters of introduction), and saw its whole economy. It was commenced in 1816, and is built on the plan of a hollow square, inclosed by four walls each 500 feet long. The convicts labor during the day in large workshops, under the close surveillance of the officers of the prison, to prevent them from conversing. After work hours, they are locked up in separate cells. They move to and from their cells, and to and from the hall in which they receive their meals, in the lock-step, and are never allowed to communicate with each other.

The system of treatment is essentially the same as that pursued at Boston and Blackwell's Island. . . . Here, however, the sleeping cells are lower in the roof, and have no ventilating chimney's communicating with the open air. The convicts dined during our visit, and we saw 650 of them in a large apartment, seated at narrow tables arranged like the seats in a theatre, so that the convicts at one table looked on the backs of those at the table before. The keepers were stationed in the open passages to watch them. Their heads presented the usual development of criminals, viz., deficiency of size in many, deficiency of the moral organs in the great majority, deficiency of intellect in many, with large organs of propensities in nearly all. Among the convicts was a man in respectable circumstances, who, under religious delusions, had chastised his son, a child, to such an extent that he dies. He is sentenced to seven years' confinement. His intellectual organs appeared to be of average size; those of Combativeness and Destructiveness to be large; and the moral organs rather shallow and deficient.

In the hospital we saw a convict, who, six days before, had voluntarily chopped off his left hand. Governor Seward asked him why he had done so. "Because," said he, "it had offended against God and man, and it was borne in upon me, that if I cut it off, as commanded by the Scripture, God would forgive me, and man also." In the hospital we saw likewise an interesting man, Mr. Rathbun of Buffalo, acting in the capacity of steward. He had been engaged in gigantic building speculations in the town of Buffalo, and at Niagara Falls, and failing in resources, he was a participator in forgeries, to the extent, as we were told, of nearly a million of dollars. He was a man of great talent, and of highly popular manners, and so bold in his undertakings, that he was a general favorite with the people. It was with great difficulty that the jury could be induced to find him guilty, although the evidence was overwhelmingly clear, and the frauds enormous in their extent. At last, however, they returned a verdict against him, and he was sentenced to five years' imprisonment. He has been appointed steward of the hospital in an act of grace. He obeys the prison rules, does not presume on his former station, discharges his duties, but keeps himself quite aloof from his fellow convicts.

Captain Lynds, the late agent of the prison, is described as having been a brave officer of the army and the father of this convict-system. He had also managed the prison at Sing-Sing. He entertained the opinion that convicts were sent to prison to be punished, and that discipline could be maintained only by the lash. He acted on these views, and his proceedings had been so much at variance with the spirit of the age, that there arose a great public excitement on the subject, in consequence of which he had retired. (Haydon, 181-183)

Questions:

1. When did construction of Auburn prison begin?
2. Locate Auburn on a map of New York State. Why do you think the prison was built in this region of the state? (Clue: What else was happening in New York State at the time?)
3. What ideas about criminals shaped the way convicts were treated at Auburn prison?
4. In your opinion, how were the convicts being treated? Explain.

I. William Thomson Describes The Wool Industry, Poughkeepsie, Ny (1841)

Around Poughkeepsie, a town of 10,000 inhabitants, on the banks of the Hudson - where there is plenty of water-power, and where there are several carpet-works within twenty miles of the place -there are at least thirty. . . small establishments (factories). Some of these have as many as eight broadlooms employed, party on country work, and partly manufacturing for the New York market; at one of them, near Washington Hollow, I wrought (worked) for a few weeks. . . .A short time ago it was a satinett manufactory (satin cloth factory). There were eight very good power-looms, but they are not in operation now. The farmers brought the work to the mill in their riding wagons and when it was for rolls, carried it home with them again to be spun, as in Scotland; but the principal part of the wool brought to mill was left to be manufactured into cloth. . . . Some paid money, but more wrought on shares; that is, the farmer brought 100 lbs. of wool, which as manufactured into cloth; the manufacturer receiving one half of the finished goods in payment for his work, and the farmer, who supplied the wool, getting the other half and this plan is followed very generally through the different states where I have been. . . . The manufacturer pays his store accounts with cloth or yarn; and when he rents the mill of another, part of the rent is not infrequently paid in kind. Another very common plan is to pay the workmen one half in money and the other in goods. Workmen, after they get acquainted in a neighborhood, do not dislike this plan so much as might be supposed; for they can generally pay their own store accounts with goods. If they want a pair of shoes, they can give the shoe-maker a piece of satinett that will make a pair of trousers in payment for them, and so on. (Haydon, 42-43)

Questions:

1. Why are cloth factories located in Poughkeepsie?
2. How does the author learn abou conditions and work in the cloth factories?
3. How are most people paid for work and goods in Poughkeepsie?

J. William Brown Describes Rochester, NY (1843/44)

Rochester is a city of the third magnitude in America; it is situated upon the Erie Canal and the Genessee River, about two miles from its mouth upon Lake Ontario; and here steamers arrive continually from various parts of the Lake, not only from the ports belonging to the Union, but also from Canada. The city contains about 28,000 souls. The city is famed for the falls of the waters of the whole river Genessee taking place here, of which the inhabitants are taking the utmost advantage, in turning the stream to manufacturing purposes. The flour mills are here on the most extensive scale of any in the Union, and the construction is superior to any in the world. I counted from twelve to fourteen bushels of wheat per hour. Every operation in these mills is more like clock-work than anything else; very few hands are employed, everything is done by the water; the grain is hoisted up by power carried to the smut mill, then to the hoppers, then to the stones, and from the stones to the cooling frames, and so on to the dressing or bolting mills, which latter are here preferred to the dressing mills of the old country; from the dressing mills it is shot into barrels, which when filled and weighed are immediately "ended up," branded, and ready for market. It is really pleasing to see such order and regularity in any manufactory. It is here done without bustle or hurry, and so clean and perfect, that the Rochester brand for flour stands pre-eminent in the markets of the whole world. (Haydon, 197-198).

Questions:

1. Where is the city of Rochester located?
2. How many people lived in Rochester when this memoir was written?
3. Why are the river falls vital to the city?
4. Why does the city of Rochester have international fame at this time?

Hurley, An Emergency New York State Capital

(Source: New York, A Guide to the Empire State, 1940 and the Hurley Heritage Society. Photographs by Alan Singer)

Hurley, New York was founded in 1661 by Dutch settlers. It was originally named Nieuw Dorp. When the British conquered the Dutch colony, the town was renamed after Baron Hurley of Ireland.

During the American Revolution, the New York State government was forced to repeatedly move to new locations. From February, 1777 until October, 1777, it met in a courthouse in Kingston along the Hudson River between New York City and Albany. On October 7, the legislature disbanded and fled as British troops moved into the area. When the British captured and burned Kingston, the small village of Hurley, about four miles south of Kingston, became the emergency New York State capital. In 1782, General George Washington visited the village. Sojourner Truth, a former slave who became an evangelist, abolitionist and fighter for women's rights, lived in Hurley as a little girl from approximately 1797 until 1808.

Today Hurley is a registered National Historic Landmark. Twenty-five of its original stone houses are still standing. Main Street in Hurley has the oldest concentration of stone houses in the United States.

The Van Deusen House was built in 1723. It served as temporary state capital during the American Revolution.

The Dr. Richard VanEyck House was built in 1780. It is believed to have been a stop on the Underground Railroad during the Civil War.

The DuMond house was built in 1745. During the Revolutionary War it was used to imprison a captured spy who was executed by hanging.

The Elmendorf house, the oldest house in Hurley, was built in the late 1600's. During the Revolutionary War it was the Half-Moon Tavern.

Revisiting Chichester, New York

by Syd Golston

The Federal Writers' Project was an arm of the Works Progress Administration, Franklin D. Roosevelt's massive program to put the unemployed back to work during the Great Depression. The Writer's Project was charged with writing an extensive guidebook, essentially a panorama of the state and its history, for each of the 48 states. From 1935 to 1941, over six thousand newspaper writers, novelists, poets, college professors, and local historians worked on these American Guide Series volumes. They are regarded as masterpieces in social history, unique in the literature of the United States. The largest part of each volume consists of road tours throughout each state; they include even the tiniest towns. New York teachers able to find a copy of *New York, A Guide to the Empire State* will have unearthed a treasure trove for teaching. Most public libraries will have one. This article is an excerpt from *Revisiting America*, a series of books on community history which use the old WPA guides. As a project, students can examine the New York and New Jersey WPA guides and "revisit" their own communities.

"In PHOENICIA, 67.4 *m.*, (810 alt., 354 pop.) a crossroads summer resort, is the junction with State 214. Left on State 214 to CHICHESTER, 1.6 *m*, (960 alt., 500 pop.), a village that in the summer of 1939 was on the auction block. For more than 100 years the woodworkers of the village earned a living making fine furniture in the community's one factory and living in the company's houses. But the firm failed in 1938, and after a futile effort to revive the industry, the machinery was sold and the whole town was offered for sale."

- *New York, A Guide to the Empire State*, 1940, page 504

What does a town that could be auctioned off in its entirety look like? It's worth the mile and a half detour from Phoenicia, where summer season restaurants (pizza, fish fry, steak house) are filling up in the early evening. The ride through the Catskill Mountains on Route 28 through lush fields and groves and little front porch towns has been tops in the nostalgia department, and as it turns out, about to get even better.

It's the classic upstate New York story, in microcosm. This is just the small town version of Syracuse, Troy, Utica, the New York cities with names from antiquity, whose populations are many thousands smaller than they were in 1940 because the factories closed.

There is no one out and about in quiet Chichester, perhaps because it's dinner hour and they are down in Phoenicia eating pizza. People are living in the cottages, all right; the children's toys and bicycles lie on the front yards, and the summer gardens bloom with orange daylilies and blue hydrangeas. The one store, next to the small post office, is closed. In the golden sunset, Chichester is magical.

I continue down the road, taking side lanes into the woods. Still nobody around. Back on Route 214 there's a stretch without homes - big high weeds, a couple of dilapidated foundations and walls. This must be part of the ruined furniture factory, ripped down, as I later discover, in August of 1977. I prowl around these deserted outbuildings and take pictures of one stone interior missing an entire floor - probably a very unsafe thing to do.

There's a large house with a studio behind it, and a sign reading: "Hot Stuff Blown Glass." I knock on the door and meet Alan Barbier and his wife Mary Certoma. They are happy to tell me the story of Chichester, the old company town where they have lived for 15 years, making and selling handblown glass together.

We are standing in th kitchen as we talk. "For one thing," Barbier says, "look down at the floor. This house used to be the company clubhouse and rec center. We are standing on the bowling alleys." Beneath our feet there are indeed the long narrow wooden strips of a bowling lane.

The owner of the factory was German American named W.O. Schwarzwaelder. Workers were paid in scrip which they redeemed at the company store, and for recreation he provided not only this club house but an extensive park called Tiskilwa. He owned 44 homes for workers, almost all similar five and six room prefabricated cottages. Barbier is a carpenter/contractor during the week, and he can appreciate the workmanship of the homes. "Some of them are Sears houses constructed from kits. But you have to remember that these guys were expert carpenters and they put them up really well, in no time at all. I have worked on them, and they stand up well."

In the studio, Alan and Mary display their work, much of it done in lovely swirled colors of blue, wine, green. I purchase a paperweight and a copy of *The Mountains Look Down: A History of Chichester, A Company Town in the Catskills*, by Reginald Bennett, the official town history authored by a local schoolmaster born in 1896.

There is a basket of "dross pieces" by the cash register, glass bits that are cut off at the bottom of a blown glass creation and flattened to coin shape. They are sold at Hot Stuff as good luck pieces, but Alan and Mary give me one for luck as I continue on my journey. "Goodbye! Thanks for coming. We will be hearing from you."

When I finally read *The Mountains Look Down*, it is infinitely better than the usual local history volume. Reginald Bennett had a real gift, and in his words you relive life on the floor of the enormous furniture plant, where workers made simple cradles and folding chairs and elaborate carved Victorian managers' desks. They were awed by their masterful boss, W.O. Schwarzaelder, who controlled their existence down to forbidding the hanging of laundry in view of the "Big House," where W.O. and his family lived. The Chichester workers lost fingers to the saws and suffered layoffs and family tragedies. Everyone labored at furniture making, since the wives and children caned chair seats for piecework at home.

Bennett writes about the town characters, like Zeke Cobb the moonshiner, a slovenly old drunk who somehow courted and married a 19 year old country girl named Roxanne. Zeke sent away for mail order virility pills, dyed his hair, and even took a bath. Roxanne left him anyway, and moved to Kingston with a younger man.

The agony of loss and displacement when the company failed for the final time is vividly described. Families went on relief, picking berries and ginseng to sell, fishing to put food on the table. The husbands were stoic, but the wives cried silently for hours in their beds at night. Bennett brings the reader to the grim auction of the town on Saturday, October 18, 1939. Mercifully, out-of-town bidders stood aside to allow workers who lived in the company houses to buy them for a few hundred dollars.

Bennett"s words recreate the beauty of Chichester: "Coming out of Ox Clove, down Crow Hill and by the Big House, the loveliness was so intense there, so alive, that you could hear it walking softly. It stepped against you and through you and left a little pain that came into your eyes and would not go away, except to your heart. . ."

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Laws of the Village of Rochester, New York

Source: 1827 Directory of the Village of Rochester, University of Rochester Library

Activity: Examine this list of regulations from the laws of the village of Rochester, New York in 1827. What do you learn about life in the village from this list?

- Householders must clean and keep clear the sidewalks and streets opposite their premises, except in specified cases. - Fine, for neglect, $5.
- No householders . . . permitted to throw any offensive matter . . . into the streets or lanes. - Fine, $2.
- Immoderate riding or driving, in the streets, is forbidden. - Fine, for each offence, $5.
- Hucksters [peddlers] must not occupy any place in the streets or lanes of the village, for the sale of fruit, &c., without a license for the same. - Fine, for each offence, $3.
- No person may stop his horse or team on any cross or side-walk, so as to hinder or endanger any person passing thereon. - Fine, for each offence, $2.
- No auctioneer, constable, or other person, may hold any sale so as to collect a crowd on any side or cross-walk. - Fine, for each offence, $5.
- No person may keep above 12 lbs. of gunpowder in any house within the village, nor even that quantity, except in close canisters. - Fine, for every day this ordinance is transgressed, $20.
- No candle nor fire to be kept, or carried in an exposed manner, in livery stables. - Fine, $5.
- Householders shall have a place of safe deposit for ashes, and in no case suffer them to be put into wooden vessels. Fine, $5.
- Each house must have a scuttle [hatch] in the roof, and stairs in the same. Fine on the occupant, for neglect, $5.
- Fire buckets, to be kept in each house -- for one or two fireplaces or stoves, one bucket: for 3 or 4 fireplaces, or stoves, 2 buckets. . . . Fine, for neglect in any particular of the ordinance, $5.
- The inhabitants must obey the orders of the chief engineer and fire-wardens, at fires. Fine, for disobedience of orders, $5.
- Firemen, must instantly, on an alarm, repair to the engine to which they belong, and aid in moving to the fire, and in working it there; unless prevented by absence from the village, or sickness. Fine, for neglect of this duty, $10.
- No person may discharge fire arms, nor rockets, nor squibs, nor any fire works, within the village. Fine, $5.
- No person may burn shavings, chips, or straw, nor kindle any large fire, in the streets, within fifty feet of any building. Fine, $5.
- Publick bathing is not permitted in any waters within the village. Fine, $2.
- Necessaries must not be so situated as to be a nuisance to neighbours. Fine, $25. They must be purified with lime, once in each month, during the summer half year, as directed in the ordinance. Fine, for neglect, $5.
- No stagnant water is allowed on any lot. Fine, to occupant or owner, as the case may be, per day, $2.
- No person is allowed to throw any dead animal, putrid meat, or fish, into any river, canal, millrace, basin, or aqueduct, within the village. Fine, $5.
- Hogs are not permitted to run at large. Fine, 50 cts. They are not to be kept so as to be offensive to neighbors. Fine, per day, $2. No horse, mare, or colt, permitted to run at large. Fine, to the owner, $2.
- Neat cattle are not permitted to run at large, after the first day of December, till the first day of April. Fine, $1.
- Grocers, for selling liquors or serving customers on the Sabbath day, or permitting any collection of people or noise at their groceries. Fine, $10.
- Masters of canal boats, for suffering any horn or bugle to be blown . . . on the Sabbath. Fine, $2.
- Shows of all kinds prohibited, unless special license be obtained. Fine, $10. Owners of premises where this ordinance is violated. Fine, $5.
- All who slaughter cattle are, in like manner, in case of nuisance to those residing in the neighbourhood, liable to a fine, per day, while it continues, of $5.
- The keeping of billiard-tables for gaming is prohibited. Fine, $5. Tavern-keepers and grocers keeping billiard-tables. Fine, per day, $5.

Brooklyn, NY: The Transformation of a 19th Century Community

by Alan Singer

Alan Singer is the editor of *Social Science Docket* and a participant in the "Gateway to the City" project, a collaboration between the offices of Brooklyn and Manhattan High Schools, District 5 and 17, the New York City Department of Education Office of Social Studies and Multicultural Initiatives, the Brooklyn Historical Society and Hofstra University. This article models the use of document-based instruction to integrate local history into the history of the United States and to help students explore broader NCSS social studies themes, such as Strand VIII, the impact of Science, Technology and Society on history and society.

In 1965, Brooklyn Heights in the borough of Brooklyn was designated New York City's first historic district. The neighborhood, generally defined as the region bound by Court Street (west), Atlantic Avenue (south), the East River (west) and the Brooklyn Bridge (north), has more pre-Civil War buildings than any other New York City community. At the beginning of the 19th century the area was largely farmland. Before 1807, there were seven houses on the "Heights" and about 20 near the ferry landing where boats carried passengers and produce back and forth to Manhattan Island and New York City. We have a good sense of what the neighborhood looked like and who lived there in this period thanks to a community panorama painted by Francis Guy in 1820.

In 1814, a new technology started to transform Brooklyn Heights and the surrounding area when inventor Robert Fulton and financier Hezekiah Pierrepont began to operate a steam ferry. Fulton Streets in Brooklyn and Manhattan, where the co-terminals of the ferry were located, are still named after Robert Fulton.

By 1840, the city of Brooklyn covered twelve square miles and was inhabited by 30,000 people. In 1854, it started to absorb neighboring communities in Kings County on the western end of Long Island. In 1883, the opening of a suspension bridge (now known as the Brooklyn Bridge) made it possible to walk or ride over the East River and ushered in a new era of expansion and change. By 1896, the city of Brooklyn included all of Kings County and had a population of almost a million people. In 1898, as a result of being joined together by the bridge, Brooklyn and New York merged into one unified city. In 1903, a second bridge, the Williamsburg Bridge, opened. In 1909, it was joined by the Manhattan Bridge. These bridges were designed so they could link Brooklyn and Manhattan by subway. From steam ferry to suspension bridge to subway, in approximately 100 years, technology transformed Brooklyn Heights and New York City.

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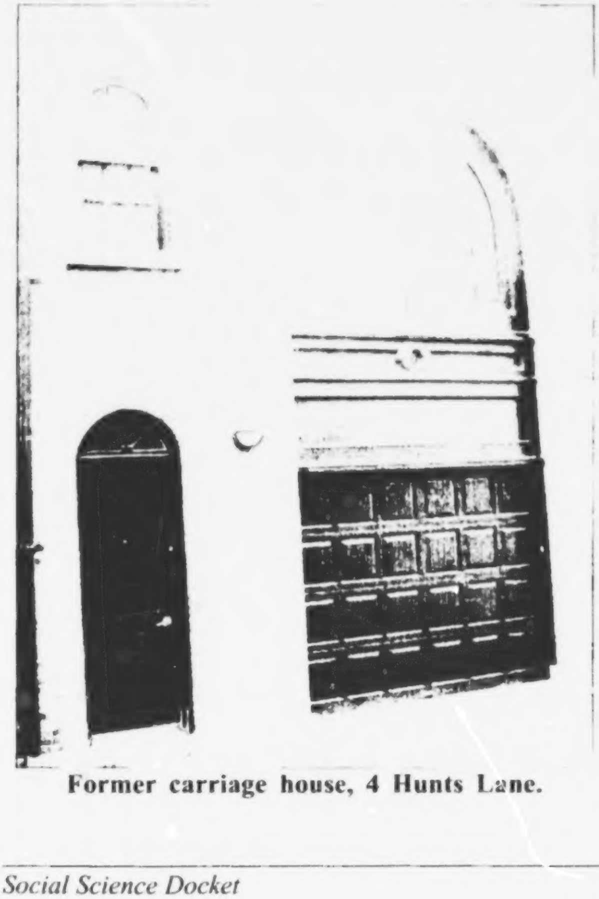
A. Historic Brooklyn Heights Walking Tour

A. The walking tour starts at the IRT Borough Hall subway stop. When you exit the subway, you are at Brooklyn Borough Hall (1846-1851) and the Brooklyn Municipal Building (1924). The cornerstone of Borough Hall, formally Brooklyn City Hall, was laid in 1836, the building was completed in 1851, and remodeled after a fire in 1895. Take Joralemon Street and make a left going south on Court Street. You will pass the offices of the New York City Board of Education at 65 Court Street and 110 Livingston Street (1926). The New York City Transit Museum is located one block away on Schermerhorn and Boerum Streets. Make a right turn on Atlantic Avenue. Atlantic Avenue runs west to the Brooklyn docks and the area houses a number of Middle Eastern import houses and restaurants. The bank directly across the street (SW corner) was built in 1923. There is a parking garage on the northeast corner. At 195 Atlantic Avenue is the Damascus Bakery which specializes in Lebanese pastries and breads. Sahadi's Importers at 185 Court Street has open barrels of grains, nuts and spices. Across the street, 168 Atlantic Avenue is a warehouse built in 1859.

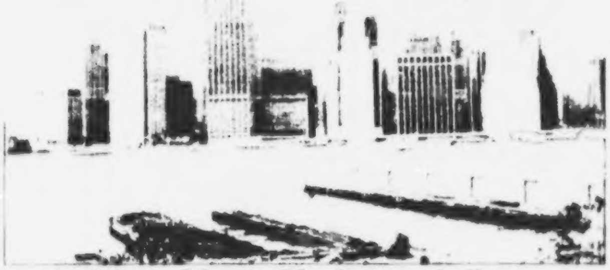
B. Continue walking along Atlantic Avenue to Clinton Street and make a right turn (north) on Clinton. 175 Clinton Street is a remodeled building built in 1840. 167 Clinton Street was built in 1849. Across the street at 200 Clinton Street, there is an of ornate "art deco" brick multi-family apartment building constructed during the 1920s. 182 and 174 Clinton were built in 1847; 138-140 Clinton were built in 1855. 133-139 Clinton Street were built in 1851; 145 Clinton in 1852. Note the gas lamps in some of the front yards. As you walk through the Brooklyn Heights historic district you will quickly notice a pattern in the materials used for construction and in the design of windows. The few buildings that predate 1840 are wood frame. The buildings from 1840 to 1860 are usually brick front. From the Civil War through World War I (1860-1914), houses were generally constructed with brownstone (a reddish-brown sandstone rich in iron ore that was quarried in Passaic County, New Jersey) or limestone (gray) fronts. These stones are "soft" and allow intricate carving. Starting in the 1920s, there is a wave of new construction of large brick multi-family apartment buildings. The oldest brick buildings tend to have prominent stone lintels over the windows. Because of the weight of the brick walls, these were crucial for preventing the collapse of the structures.

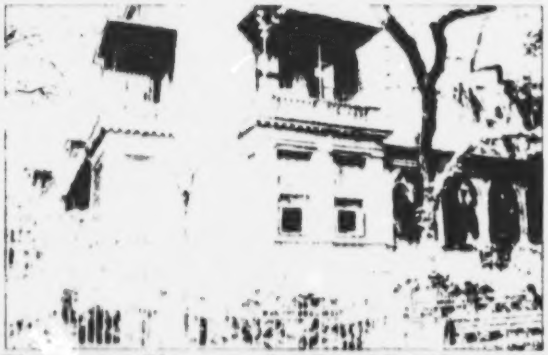


Former carriage house, 4 Hunts Lane.

Gas lamps and homes on Clinton Street.

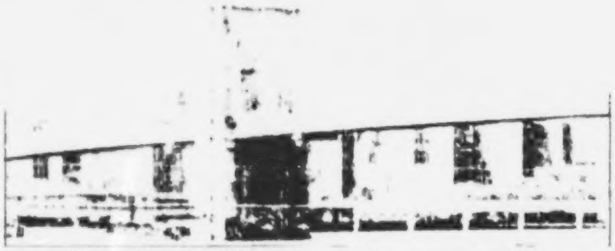
C. Make a left turn on Aiken Place and a right turn on Sidney Place. St. Charles Borromeo Roman Catholic Church (1869) was built after the Civil War by Irish Americans, many of whom had survived the Great Irish Famine (1845-1851). 18 Sidney Pl. was built in 1838. 2 Sidney Pl. is a brick-front building with prominent white lintels that was built in 1848. 135 Joralemon St. a wood frame building built in 1833 is directly in front of you. To its right is 137, a brick-front built in 1843. A couple of buildings to the left is 129, an ornate "guilded age" building from 1891. Walk left on Joralemon Street. 123 Joralemon is a converted carriage house and 118-126 Joralemon are a row of houses built in 1848. Go right on Henry Street to Hunts Lane. To your right, 2, 4 and 8 Hunts Lane are restored carriage houses now used as homes. Return to Henry and continue to Remsen Street and go left. 87 Remsen Street is another ornate "guilded age" building (1889). At 70 Remsen is the elaborate art deco entrance of "The Remsen" (circa 1920). 45 Remsen is a brownstone from 1869. 1-13 Montague Terrace (1886) offers a row of brownstones. Proceed on Remsen to the Brooklyn Heights Promenade where there are views of New York harbor, the Manhattan skyline, South Street Seaport, the Brooklyn Bridge, Governors Island, Liberty Island and the Statue of Liberty, Ellis Island, Staten Island and New Jersey. (There is a bathroom in Pierrepont Park).


View of lower Manhattan skyline.


3 Pierrepont Place on the Brooklyn Promenade.

D. Exit the promenade on Montague Street. On your left you will pass 2 and 3 Pierrepont Place. These brownstones were built in 1857 by Abiel Low, a merchant active in the China trade and philanthropist. His son later became Mayor of both Brooklyn and New York City and President of Columbia College. Make a right on Pierrepont Street (6 Pierrepont Street is from 1890) and a left, (north) on Willow Street. 155-159 Willow Street (1829) was possibly a stop on the underground railroad. 151 Willow Street is a former stable. The current building was built in 1880. There are a number of historic buildings on the next few blocks: 108-112 Willow Street (1880); 106 (1844); 104 (1829); 109 (1905); and 101 (1838). 25 Clark Street , at the corner with Willow Street, is the former Leverich Towers Hotel (1928). 13 Pineapple Street (to your left) is a wood frame from 1830. 70 Willow Street was built in 1839. Ahead, at 22 Willow Street is the former home of Henry Ward Beecher, brother of Harriet Beecher Stowe and a noted abolitionist and Congregationalist minister. Make a right turn on Middagh Street. 24 Middagh Street (1824), a wood-frame on the corner may be the oldest house in Brooklyn Heights. Make a right on Hicks Street and a left turn on Orange Street. The Plymouth Church of the Pilgrims on Orange Street was built in 1849. A statue of Beecher "freeing" two enslaved African American women was added in 1914. Just past the church, 69 Orange Street is a wood frame building that dates from 1829. If you make a left turn on Henry Street and a right on Middagh you will come to Cadman Plaza Park and the entrance to the Brooklyn Bridge walkaway. The entire walking tour should take about an hour.

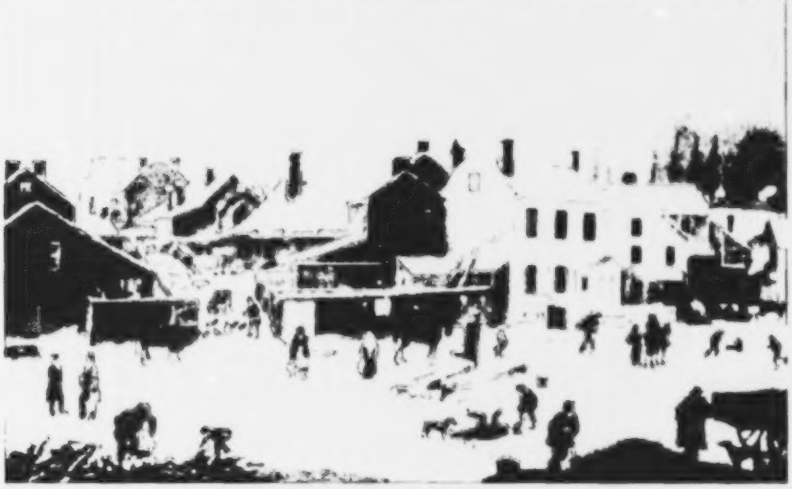
Wood frame building from 1829.


Brooklyn Bridge from the promenade.

B. Exploring the Early History of Brooklyn, NY

Rhonda Morman, Joan Casey, Carmelita Lopez and Hamid Babogun of MS 61K in Brooklyn, NY and Felicia Hirata helped with the development of this activity as part of the "Gateway to the City" project, a collaboration between the offices of Brooklyn and Manhattan High Schools, District 5 and 17, the New York City Department of Education Office of Social Studies and Multicultural Initiatives, the Brooklyn Historical Society and Hofstra University. Teachers in the project find that students tend to have a one-dimensional sense of the past. A goal of the "Gateway to the City" project is to have them use documents to develop a more sophisticated view of th way the world has changed over time. Edited excerpts are from *A History of the City of Brooklyn including the Old Town and Village of Brooklyn, the Town of Bushwick, and the Village and City of Williamsburgh, vol. II* , by Henry R. Stiles.

Document 1. Francis Guy's "Snow Scene of Brooklyn in 1820"



In this painting, Francis Guy shows an interracial Brooklyn Heights street scene. African American men are shown in the foreground center. An African American man named Jeff is working as a chimney-sweep. In Brooklyn at this times, African Americans could be either free or enslaved. At least two local White men, Thomas W. Birdsall and Abiel Titus, are known to have owned slaves.

Question

What do you learn about life in Brooklyn in the early nation period from this picture?

Document 2. People and Buildings from Guy's "Snow Scene of Brooklyn in 1820"

On the corner of Front Street and the Old Road was the large and very old [wood] frame building. It was occupied as a hardware store by Thomas W. Birdsall. Above Birdsall's corner was the residence of Abiel Titus. It was a small dwelling [house] with a narrow front on Fulton Street. In the picture, Titus is feeding his chickens in the gateway of the yard between his house and barn. He supported the loyalist side during the revolution and was servant to a major in the British army. Later he was a butcher.

Next to this house was a large one and a half-story house built of small yellow bricks. On one side of this house was a wheelwright shop. On the other side was Mrs. Eagles' candy shop. She was a somewhat remarkable female known as "The American Heroine." According to tradition, she had worn a uniform and seen service in the revolutionary war.

On the southerly corner of Sands Street, was John Harmer's cloth factory. About 1819, he erected [built] a new factory in Middagh, near Fulton street. Harmer was an Englishman and a great infidel (he did not believe in God). He was a friend and great admirer of Thomas Paine, author of *The Age of Reason*. Harmer was a man of considerable property.

Questions

1. What types of buildings and occupations are described in this passage?
2. What do we learn about Mr. Titus, Mrs. Eagles and Mr. Hammer?
3. What do you learn about life in Brooklyn in the early nation period from this passage?

Document 3. Characters from the Early History of Brooklyn

The north-east corner of Prospect street and Stewart's alley, is most pleasantly associated, in the mind of early Brooklynites, with a famous restaurant kept there for many years, by John Joseph, otherwise better known as Johnny Joe. He was a native of Martinique, West Indies, from whence he was brought, about 1795, by a Frenchman, who left him in New York, to serve for a time as a waiter in several families.

At the commencement of the war of 1812, he accompanied Captain Alexander Hamilton (son of the great statesman), to Governor's Island, which was then occupied as a recruiting station. From there he went to Canada with Captain Jeremiah Hayden. He returned here in 1825, with a snug little fortune of some $1,600 in gold, the result of diligent industry and careful economy; married a West Indian mulatto woman, and taking a lease of the building on Prospect Street, opened a restaurant which he continued for some twenty years. He expended (spent) considerable money in the repairs of these buildings, and was not fortunate in his tenants. In the end, although his immediate business had been popular and successful, the expenses of his real estate swallowed up his earnings. He surrendered his lease and retired upon a small piece of land in Queens county, near Jericho, at a place called Bushy Plains, where he resides with his wife in a settlement of colored people, working very diligently for a living.

On, or near the present corner of Main and York Streets, was John Moon's house, and his next neighbor, was the house and garden of Capt. John O. Zuill, master of the good ship Gleaner, in the West India trade. He married a daughter of Bishop Roorback, of New York; was a hearty, sociable man, of some note in Brooklyn society, and an estimable citizen.

Questions

1. What do we learn about John Joseph and John Zuill?
2. Why are John Joseph's achievements important?
3. What do you learn about life in Brooklyn in the early nation period from this passage?

Document 4. Characters from the Early History of Brooklyn

Israel and Timothy Horsfield were men of mark [wealth] in their day. They were the sons of Timothy Horsfield, of Liverpool, England, where they were born. Israel came to this country in 1720, and became a freeman [citizen] of New York, on the 13th of December, of the same year. About three years after, his brother Timothy arrived and entered into business with him, as butchers.

Long Island at that time furnished the New York market with most of its live stock. They built a wharf at the foot of the present Doughty Street, together with a slaughtering place and the necessary buildings for residence. The next year they leased the two best stands in the Old Slip Market in the city of New York; their dressed meats being brought over daily, in rowboats by their own slaves, to their stands in the market. Israel Horsfield, in 1738, had a family of ten persons, three of whom were colored men, and slaves. He and his brother afterwards had the misfortune to lose some of their "chattels" [slaves] who were put to death for complicity in the "Great Negro Plot" of 1741. The Horsfields accumulated a large property and owned a considerable amount of land on the Heights, near the ferry. Israel, Jr succeeded his father in the business of a butcher, but not with the same success. In 1755, he had one slave, Chalsey.

John Carpenter was also a butcher. He and his brother Benjamin were sons of George and Elizabeth Carpenter, who came from Long Island, about 1718, to the city of New York, of which the father became a freeman [citizen], entering into business as a butcher, which he continued until his death, about 1730. His widow then carried on the business, with the help of her sons, and became a very successful butcheress. In the Negro Plot of 1741, she lost two of her most valuable butcher slaves, one of whom was burned at the stake, and another transported; while in 1756, she lost one by running away, and again in 1759.

Questions

1. What do we learn about Israel and Timothy Horsfield and the Carpenters?
2. Why did the Horsfields and Carpenters lose some of their slaves as a result of the "Great Negro Plot"?
3. What do you learn about life in Brooklyn in the colonial period from this passage?

Give Harding a Republican Congress

by Laura Vosswinkel and Christine Vosswinkel Blum

REPUBLICAN CANDIDATE
FOR CONGRESS
2nd Congressional District—Queens

Rudolf Hantusch, Jr.

Exploring family artifacts is an exciting way to involve students in discovering history. Rudolf Hantusch, Jr., our great-grandfather, lived in Glendale, New York and worked in the Naval Dockyard. Both of his parents were born in Germany, so he was a first generation American.

Rudolf Hantusch served in the United States Armed Forces and fought in the Spanish American War. In 1920, he ran to represent the 2nd District of Queens in Congress. His platform helps us understand the issues being debated in the United States at the end of World War I.

Shortly after election day, Rudolf Hantusch received a congratulatory letter in the mail stating that he had won. Unfortunately, the letter was a mistake. It took some time to finish hand counting all of the ballots, and when the final tally was announced, it turned out that he had been defeated by a narrow margin.

Rudolf Hantusch did not run for public office again, although he did stay involved in local political affairs. Rudolf and his wife Anna, had three sons and two daughters. He was proud to have his three sons enlist and fight in World War II. Fortunately, all three returned from war.

Statements by Rudolf Hantusch, Jr., Republican Candidate for Congress, 2nd District, Queens County, NY

"We must at the election decide once and for all that America's Man Power shall never be used to protect European Boundary Lines."

"The Constitution of the United States should not be amended when the liberties of our citizens are concerned without submission to the People."

"It is necessary in order to keep the wheels of Industry turning to pass a protective tariff bill for our industries. We need only to take into consideration the welfare of the working people and we will bring forth what is best for the Nation."

"Steady work to workers in industries makes for permanent homes and well nourished children, permanent homes and well-nourished children make prosperous communities, prosperous communities make a great Nation."

"Myself a veteran. I know that the Republican Party is the instrument that insists that fair treatment be given those who bore arms in the Nation's defense."

Questions:

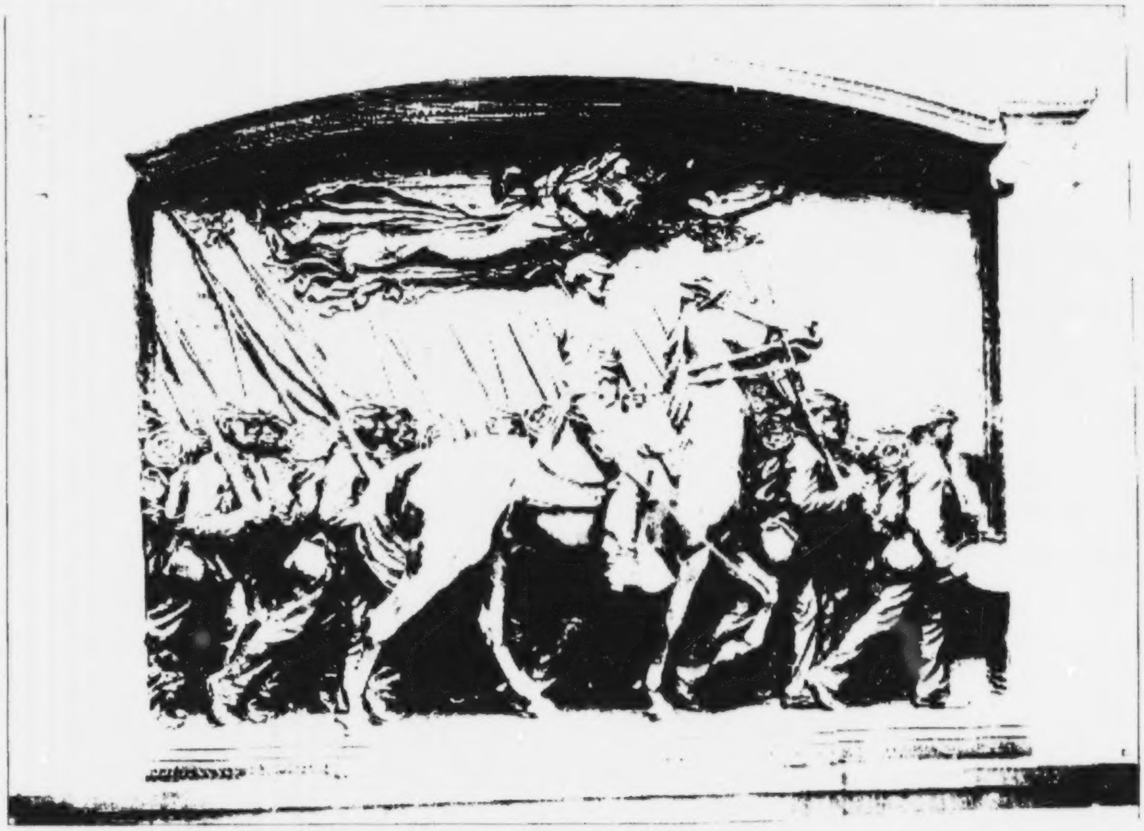
1. Why does Rudolf Hantusch believe the Republican party is the best choice for the nation in 1920?
2. What does Rudolf Hantusch believe makes a "great Nation"?
3. Based on the statements by Rudolf Hantusch, what issues were important in 1920?
4. Would you have voted for Rudolf Hantusch for Congress? Explain.

Robert G. Shaw and the Massachusetts 54th Regiment

by Maureen Murphy

Colonel Robert G. Shaw was a white officer who led the famous Civil War Massachusetts 54th Regiment. The regiment was organized by Frederick Douglass. The soldiers were all African American. Many were former slaves. As a child, Robert Shaw was raised in New York City. Shaw and most of his regiment were killed in an assault on Fort Wagner in Charleston, South Carolina in 1863.

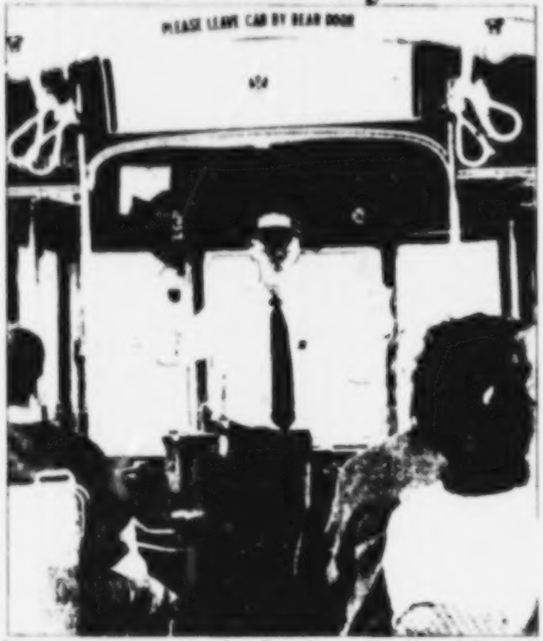
The sculpture of Shaw on horseback with his troops was created by Augustus Saint-Gaudens. Many of his models were from New York City. It was exhibited in Buffalo, New York in 1901. It is now at the Shaw Memorial in Boston Commons. The names of the Black soldiers who marched and died with Shaw are carved into the monument. A plaster caste of the angel above Shaw is now at the Brooklyn Museum.



Questions

1. Carefully examine the Shaw Monument. Write a paragraph describing what you see.
2. Do you think New York City should honor Robert C. Shaw? Explain.
3. Watch the movie Glory about the Massachusetts 54th Regiment. Do you think New York City should have a monument honoring the regiment? Explain.

New York City's Historic Trains and Trolleys


PLEASE LEAVE CAR BY REAR DOOR

Volunteer operator at the Seashore Trolley Museum. Note the wicker seats and authentic straphangers on this 1939 New York City trolley car.

Nestled away on the seacoast of southern Maine is a home for many treasures of transportation history. Here, three hundred miles from New York City, reside trolley cars and subways which once proudly pounded the city's extensive rail network. The Seashore Trolley Museum, located in Kennebunkport, is one of several northeastern homes of New York and New Jersey's rich transit history. Open seasonally, this museum offers visitors a rare chance to experience the sights and sounds of the trolleys which were once common sights throughout New York City, its suburbs, and surrounding rural areas.

For more information about the Seashore Trolley Museum or to learn about transportation history visit the museum online at *www.trolleymuseum.org*. Other local train and trolley museums are located in Kingston, New York (*www.tmny.org*), near Rochester, New York (*www.NYMTmuseum.org*), in Brooklyn, New York (*www.mta.nyc.ny.us/museum*) and in Morris Co., NJ (*www.whippanyrailwaymuseum.org*).

As a biased, licensed motorman and conductor of trolley cars myself, it must be noted that no social studies teacher should miss this opportunity to experience "History in Motion!" - Brian Messinger (photos by Alan Singer)

Fully operational Independent Subway (IND) number 800 (circa 1933) rests its wheels under a Maine pine tree.

CANARSIE
4547

Right off the rails that earned the Brooklyn Dodgers (aka Trolley Dodgers) their name, this restored 1906 trolley is on display at the Seashore Trolley Museum.

Jackie Robinson and the Brooklyn Dodgers

by Bobbie Robinson, Liane Migliardi and Lisa Wohl

When Jackie Robinson took the field as first baseman for the Brooklyn Dodgers on April 15, 1947, he was the first African American to play major league baseball in more than fifty years. When sports fans and the general public glance at a baseball game or a team roster today, they see an industry that may be the most integrated in the United States. People of color, Blacks, Asians, and Hispanics, are frequently their team's star players and they share the fields, benches, and locker rooms with whites as social equals. From this distance, it is hard to imagine Jackie Robinson's impact on his sport and the wider American society. Yet Robinson opened a major crack in the fault line of race that divided America in the years after World War II.

To understand the importance of Robinson's breakthrough, students must understand race relations in the 1940s. The United States was a house divided with Black Americans locked into second-class citizenship. Keneshaw Mountain Landis, baseball commissioner until his death in 1944, supported racial segregation. Jim Crow laws in the southern states enforced rigid social segregation and prevented Blacks from voting. Restrictive housing covenants in northern cities such as Chicago, Detroit, and Cleveland and suburbs like Long Island confined Blacks to inner-city neighborhoods. Mordecai Johnson, president of Howard University, feared "that far from the South being democratized and liberalized by the North, the North was in danger of succumbing to the South's 'diseased suggestions' on race."

Into this atmosphere stepped Jackie Robinson, Branch Rickey and the Brooklyn Dodgers. Rickey, president of the Dodgers, made a decision to desegregate baseball. He sent scouts to the talent-laden Negro baseball leagues looking for a player with exceptional baseball skills and the strength of character and resolve needed to withstand the hatred and abuse that would be directed at the first man to break the color line of sports. Jackie Robinson had impeccable credentials for the job. He had competed in football, basketball, baseball, and track at the University of California Los Angles. In the Army during World War II, Robinson challenged the military's discriminatory policies. He fought to become an officer, refused to accept segregated sporting events, and commanded a tank platoon. In a highly publicized case he refused to move to the back of a segregated bus. His defiance led to a court martial proceeding. Robinson was eventually acquitted and received an honorable discharge.

Robinson joined the Kansas City Monarchs in the Negro Baseball League in 1944. In April 1945, Robinson and two other Black players tried out for the Boston Red Sox, but were not signed. However, Branch Rickey offered Robinson a contract to play for the Dodgers' minor league Montreal affiliate and promised him a chance at the major leagues. Rickey and Robinson talked at length about how difficult this attempt at integration would be and Robinson agreed to maintain silence about his experience for the first year of his major league career.

Jackie Robinson's play on the field and his demeanor off of it earned him the respect of the press and the public. He was named Rookie of the Year in 1947 and led his team to the World Series in 1947, 1949, 1952, 1953, 1955 and 1956. Success on the field was only part of the Jackie Robinson story. As one of the most visible Black men in America, Robinson began to speak out on political and civil rights issues. He was active in the NAACP and wrote President Eisenhower in 1957 to personally urge him to enforce civil rights laws. Later he marched with Martin Luther King, Jr.. and other Black activists. At the time of his death in 1972 at the age of 53, Robinson was deeply disappointed at the slow pace of political and civil rights reform in America.

It is difficult to overstate the impact of Jackie Robinson's career on the American psyche. Baseball was the national pastime and millions of radio listeners across the country followed Robinson's exploits. The relationship between Robinson and his teammates was closely scrutinized. It was newsworthy when Pee Wee Reese publicly touched Robinson on the shoulder and when another teammate caught him as he fell into the dugout chasing a foul ball. The bond between Jackie Robinson and Branch Rickey demonstrated that Whites and Blacks could support and respect each other. While Rickey's motives included financial gain, his unwavering support for Robinson helped to guarantee the success of this project. In addition, Jackie Robinson's integration of baseball impacted on hotels, restaurants, public transportation, and work in general.

Middle-Level Document-based Essay: How did Jackie Robinson and the Brooklyn Dodgers help transform race relations in the United States?

Directions:

1. Read all of the documents and answer the questions after each document (do not just repeat the contents of the documents).
2. After answering all of the document questions, use the documents, your answers to the document questions, and your knowledge of United States history, to answer the document-based essay question: How did Jackie Robinson and the Brooklyn Dodgers help transform race relations in the United States? Your essay should have a clear introduction that states your views on the topic, at least three paragraphs that present supporting evidence, and a summary concluding paragraph that summarizes your ideas. It should be approximately 500 words long.

Document 1. "Why are there no colored players in Organized Baseball and will there ever be any colored players, as such, in Organized Baseball? . . . . Racial prejudice . . .is harder to change than a lead quarter. . . The economic conditions of the game, desperate efforts some time in the future to give it new color and added stars, may pave the way. I am hopeful – and fearful." Source: W. Rollo Wilson, *The Crisis*, October, 1934.

Questions:

1. What question does W. Rollo Wilson ask in this article for *The Crisis*?
2. Why is Wilson "hopeful – and fearful" for the future?

Document 2. "Now I could talk at some length . . . about the problem of hiring a Negro ball player after an experience of 25 years in St. Louis, where . . . no Negro was permitted to buy his way into the grandstand during that entire period of my residence in St. Louis. The only place a Negro could witness a ball game in St. Louis was to buy his way into the bleachers. . . . Within the first month in Brooklyn, I approached what I considered the number one problem in the hiring of a Negro in professional baseball in this country .. . . ownership. . . .The second thing was to find the right man as a player. . . . Then I had to get the right man off the field. I couldn't come with a man to break down a tradition that had in it centered and concentrated all the prejudices of a great many people north and south unless he was good. . . . The fifth one was the Negro race itself, - over-adulation, mass attendance, dinners, of one kind or another of such a public nature that it would have a tendency to create a solidification of the antagonisms and misunderstandings, -- over-doing it. . . . Sixth was the acceptance by his colleagues, -- by his fellow players." Source: Speech by Branch Rickey for the "One Hundred Percent Wrong Club" banquet, Atlanta, Georgia, January 20, 1956

Questions:

1. What were conditions like in baseball before 1947?
2. What did Rickey consider the number 1 problem in integrating Major League Baseball?
3. Why did the first African American in the major leagues have to be "the right man off the field"?
4. Why did Rickey consider "the Negro race" a problem? Do you agree? Explain.

Document 3. "One of the biggest problems confronting Robinson . . .is becoming part of the inner faction of the Brooklyn Dodgers. If . . . we were . . . to take a poll to determine just how the present players feel about Robinson . . . we would put it this way: Eddie Stevens: Definitely against Jackie because he exists as a threat. Eddie Stanky: He appears to be prejudiced, but will play with him. Pee Wee Reese: He will play. His attitude is not known nor has been revealed in any way. Arky Vaughn: He will go along with the mob. If they want Robinson, he will be for him. If they are against him, Vaughn will be also. Pete Reiser: A great ballplayer. He will play with anyone. Dixie Walker: He is against Robinson. Would rather have him elsewhere. But will tolerate him because he (Walker) is one of the highest-paid players in the majors. Leo Durocher: He seems to be all for Robinson. He does not care what color he is." Source: "Headline," by Wendell Smith, *The Pittsburgh Courier*, April 12, 1947.

Questions:

1. What does Wendell Smith believe will be one of Jackie Robinson's biggest problems?
2. While will the opinions of Robinson's teammates be crucial to the integration of major league baseball?

Document 4 .
Pee Wee Reese: "Jackie Robinson was more than just my teammate. He had a tremendous amount of talent, ability, and dedication. Jackie set a standard for future generations of ball players. He was a winner. Jackie Robinson was also a man."

Questions:

1. What was Pee Wee Reese's view of Jackie Robinson as a ballplayer and as a human being?
2. What does the photograph tell us about Reese and Cox?
3. Why are the quote and photograph important political statements?

Photograph: Pee Wee Reese, Jackie Robinson and Billy Cox.

Document 5. "The two teams that gave me the worst trouble my first year were Philadelphia and St. Louis. Bob Carpenter, the president of the Phillies, told Mr. Rickey that his team would refuse to play against the Dodgers in Shibe Park if I appeared there. . . The Phillies didn't go on strike, but I was showered with the worst kind of cruel racial abuse by their manager. . . . It took a lot of strength for me to restrain myself. I couldn't talk back to them because I had promised Mr. Rickey that I would avoid trouble until I had established myself. . . . . A group of Cardinal players also planned a strike if I came to St. Louis. But Mr. Frick stopped that one fast by telling them that every striker would be barred from baseball for life." Source: Jackie Robinson,

Questions:

1. What harassment did Jackie Robinson face as a baseball player?
2. Why did Jackie Robinson promise to restrain himself when he was harassed?

Document 6. Letter from Jackie Robinson to Branch Rickey, 1950. "It is certainly tough on everyone in Brooklyn to have you leave the organization but to me its much worse and I don't mind saying we (my family) hate to see you go but realize that baseball is like that and anything can happen. It has been the finest experience I have had being associated with you and I want to thank you very much for all you have meant not only to me and my family but to the entire country and particularly the members of our race. I am glad for your sake that I had a small part to do with the success of your efforts and must admit it was your constant guidance that enabled me to do it."

Questions:

1. Why does Robinson write that Rickey's decision to leave Brooklyn was harder on him than everyone else?
2. In your opinion, should Branch Rickey be celebrated for his role in integrating major league baseball? Explain.

Document 7. Letter from Jackie Robinson to President Dwight D. Eisenhower, May 13, 1958. "I was sitting in the audience at the Summit Meeting of Negro Leaders yesterday when you said we must have patience. . . . I felt like standing up and saying, 'Oh no! Not again.' I respectfully remind you sir, that we have been the most patient of all people. When you say we must have self-respect, I wondered how we could have self-respect and remain patient considering the treatment accorded us through the years. . . . We want to enjoy now the rights that we feel we are entitled to as Americans. This we cannot do unless we pursue aggressively goals which all other Americans achieved over 150 years ago. As the chief executive of our nation, I respectfully suggest that you unwittingly crush the spirit of freedom in Negroes . . . and give hope to those pro-segregation leaders . . . would take from us those freedoms we now enjoy. . . . In my view, an unequivocal statement backed up by action . . . , if it became necessary, would let it be known that America is determined to provide - - in the near future - - for Negroes - - the freedoms we are entitled to under the constitution."

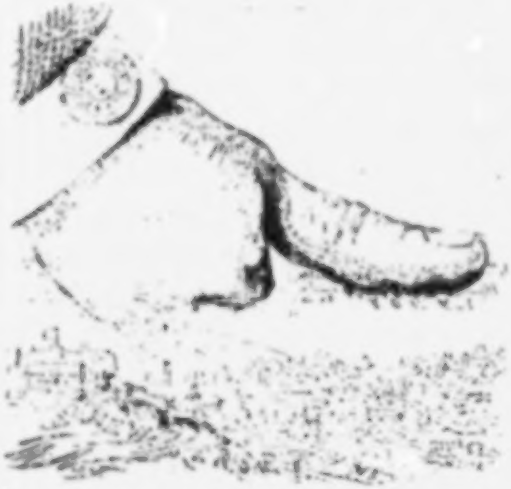
Questions:

1. Why is Jackie Robinson upset with President Eisenhower?
2. What is Jackie Robinson asking President Eisenhower to do in this letter?

Activity Sheet: Thomas Nast Sets His Sights on "Boss" Tweed and Corruption

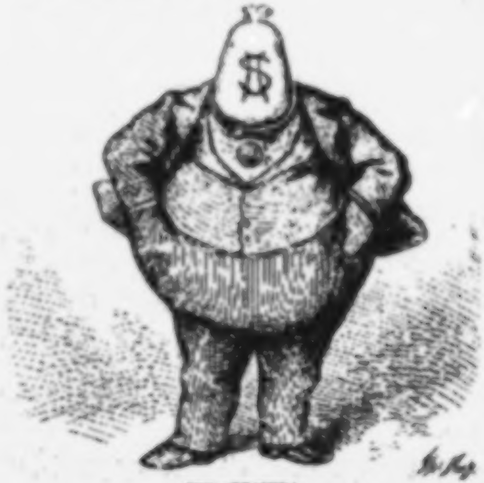
Thomas Nast's 1871-1872 political cartoons lampooning "Boss" Tweed from *Harper's Weekly* are available on the internet at: *lancefuhrer.com/nast.htm*; *home.adelphia.net/~starmist/nast/tweed.htm*; and *www.artlex.com/ArtLex/c/cartoon.html*.– Created by Holly Ryder, Bill Van Nostrand and Michael Levine

Under the Thumb



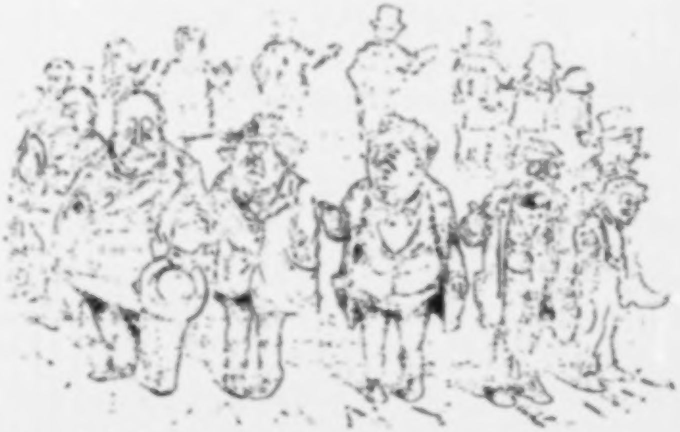
1. Whose thumb is shown in the cartoon?
2. Where is the thumb pressing down?
3. What is the main idea of this cartoon?

The Brains of Tammany



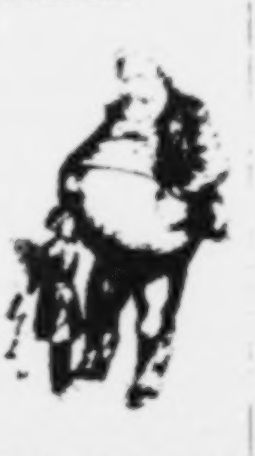
1. What is shown as the "brains of Tammany"?
2. Why does the cartoonist show Tammany this way?
3. In your opinion, is this an accurate portrait of nineteenth center urban political machines? Explain.

Who Stole the People's Money?



1. Who is the large man to the left in the cartoon?
2. Who do the characters in the cartoon blame for political corruption in New York City?
3. Who does the cartoonist blame for the political corruption?

Can the Law Reach Him?



1. Who are the characters in the cartoon?
2. What is the cartoonists view of the power of New York's political bosses?
3. Why does the cartoonist attack political bosses?

"Wilding": The Central Park Jogger Case, Race and Fear in New York City

Source: The New York Times (*nytimes.com/nyregion*) **Edited by:** Melanie Wilkinson

Document-based Questions: What can we learn about the criminal justice system in New York City in 1989 from the Central Park Jogger case? How do we decide what to believe from conflicting newspaper accounts? Was the conviction of the five New York City teenagers for the rape of the Central Park jogger an example of *due process* according to the law, an unfortunate legal mistake or racist injustice?

1. Chronology of Events

April 19, 1989	A woman jogging in Central Park is attacked at about 10 P.M. The 28-year-old victim is left in a coma and near death from brain damage and loss of blood.
April 26-28, 1989	Six teen-agers between the ages of 15 and 17 are indicted by a Manhattan grand jury.
May 3, 1989	The jogger emerges from her coma at the Metropolitan Hospital Center.
October 9, 1989	Laboratory tests on genetic evidence that could have linked the six defendants to the rape and attempted murder of the jogger are reported inconclusive.
November 14, 1989	The jogger leaves a rehabilitation center in Connecticut after making what the doctors call a "miraculous recovery." Soon after, she returns to her job at Salomon Brothers.
February 23, 1990	Incriminating statements by five of the six defendants are admitted as evidence in court.
June 25, 1990	Antron McCray, 16 years old; Yusef Salaam, 16, and Raymond Santana, 15, go on trial.
July 16, 1990	The jogger takes the stand and testifies for 12 minutes. She provides little fresh evidence. The defense lawyers choose not to cross-examine her.
July 31, 1990	Yusef Salaam, takes the stand in his own defense despite protests by lawyers for the other defendants. He denies any role in the attack.
August 9, 1990	The jury begins its deliberations.
August 18, 1990	All three defendants are convicted of rape, assault, robbery and riot.

2. Newspaper Reports

A. October 20, 2002, "An Old Case in a Different New York" (edited). Thirteen years ago, a 28-year-old Manhattan investment banker jogging in Central Park was raped, beaten and left for dead. . . . As Senator Bill Bradley of New Jersey observed at the time, many white Americans seemed to be saying of young black males: "You rob a store, rape a jogger, shoot a tourist, and when they catch you, if they catch you . . . you cry racism.". . . In the 1989 jogger case, the victim was white. Six black or Hispanic teenagers were charged. Five confessed, then recanted [withdrew their confessions]. Even though DNA evidence pointed to someone else, four of the five were convicted of rape, the fifth of sexual assault. They served from 9 to 13 years. . . .

Exactly what happened on April 19, 1989, may never be known.. . . The brutalization of the victim demonized the suspects. . . . Donald J. Trump bought full-page newspaper advertisements demanding the death penalty" . . . . "The presumption of innocence was lost in the rush to judgment," the Rev. Calvin O. Butts III of the Abyssinian Baptist Church said at the time. "People are not saying they forgive the crime. They're not saying they don't have compassion for that woman. All they're saying is, there is a considerable amount, an overwhelming amount, of reasonable doubt."

Questions

1. What event from 1989 was still making news in 2002?
2. What Senator Bill Bradley of New Jersey say about the case?
3. What did Reverend Calvin O. Butts say about the case?
4. In your opinion, why were Bradley and Butts so sharply divided in their reactions to the case?

B. April 20, 1989, "Youths Rape and Beat Central Park Jogger." A young woman, jogging on her usual nighttime path in Central Park, was raped, severely beaten and left unconscious in an attack by as many as 12 youths, who roamed the park in a vicious rampage Wednesday night, the police said. The woman . . . was found in the early morning wearing only a bra, her hands bound with her sweatshirt and her mouth gagged. Her body temperature, the police said, dropped to 80 degrees while she lay bleeding in a puddle for nearly four hours about

200 yards from where she had been set upon. . . . The attack was apparently the last of a burst of random assaults by the youths in the northern reaches of the 840-acre park. . . . Five youths were arrested in connection with another attack Wednesday evening, and the police said that they were considered suspects in the assault on the jogger. . . . The woman, who has worked at Salomon Brothers for three years and lives on the Upper East Side, has been an avid runner and bicyclist who often ran in the park after dark.

Questions

1. What was the condition of the injured women when she was found?
2. Who were the suspects in this case?
3. What do we learn about the life of the injured woman from this article?

D. April 24, 1989, "Official Says Youths Admit Role in Attack." Seven of the eight youths charged in the beating and gang rape of a jogger in Central Park have made incriminating statements about their involvement in the attack, a prosecutor said at their arraignment (hearing) yesterday. The prosecutor, Elizabeth Lederer, said that in videotaped and written statements to the police, the teen-agers described how they hunted the woman, chased her down a path, beat her with a lead pipe, a brick and rocks, stripped her clothes and then held her down while at least four of them raped her. . . . Judge Charles H. Solomon of Manhattan Criminal Court ordered them held without bail. The teen-agers, six of whom are being tried as juvenile offenders, face charges of second-degree attempted murder, first-degree rape and first-degree assault. . . . Their arrest last week and the crimes they are accused of have left many of their neighbors horrified and fearful that the incident could ignite smoldering racial tensions. The teen-agers are accused of being part of a pack of about 30 youths who went on a rampage in Central Park Wednesday night. They attacked at least nine people, throwing rocks at joggers and assaulting a homeless man, before some of them brutalized and raped the banker while she was jogging on a transverse at 102nd Street.

Questions

1. According to the prosecutor, what did the youths admit in videotaped and written statements?
2. What are the criminal charges against the youths?
3. In your opinion, should the accused have been put on trial as adults or juveniles?

E. April, 25, 1989, "Gang Attack: Unusual for Its Viciousness." The random, apparently motiveless rampage in Central Park last week that the suspects in the case called wilding was an especially ferocious (cruel) version of group delinquency that is common but usually not so vicious, law-enforcement officials and psychologists said this week. . . . "Wilding seems to be a new term, but it's hardly a new activity," said Peter Reinharz, chief prosecutor for the Family Court Division of the city's Law Department. . . . Last year, Mr. Reinharz said, 622 wolf-pack cases were referred to Family Court, along with 139 attempted robberies of that type. In 1987, there were 608 such cases and 144 attempted wolf-pack robberies. The police quoted some of the youths questioned in the case, all of whom live in Harlem near the park, as saying that the rampage grew out of a plan to attack joggers and bicyclists in the park for fun. "It certainly got out of control," Mr. Reinharz said of the episode, "but I don't know if it was out of control for these types of kids. I think that kids like this, given what I would call their predatory nature, are people who, given the chance, would do something like this again. There really isn't any way to control them - at least we haven't found it in the juvenile justice system.

Questions

1. According to Peter Reinharz, a prosecutor in the city's Law Department, what is a "wilding"?
2. In your opinion, why did the public find this attack so frightening?
3. In your opinion, will Peter Reinharz's statement help or hurt the case of the defendants?

F. May 7, 1989, "When Crimes Become Symbols." On April 19, a 28-year-old woman was discovered in a Manhattan park, brutally raped and beaten into a coma. On April 29, a 19-year-old woman was found dead, strangled and probably raped, in another Manhattan park. The two women, both of whom moved to New York City to advance their careers, were nine years apart in age; the incidents were separated by only 10 days and 100 blocks.

But a world of difference distinguished the two grisly crimes. The 28-year-old victim was a white investment banker, attacked while jogging in Central Park. The 19-year-old was black, identified by the police as a prostitute, and was found in Fort Tryon Park in Upper Manhattan. Which are some of the reasons why the first crime stunned

New Yorkers and a nation generally numb by now to violence, and the second was barely mentioned by most of the media. *The Amsterdam News*, though, which caters to a predominantly black readership, led its current issue with the headline, "Another woman raped and strangled to death."

Every so often, a crime so sears the nation's social conscience or so shocks people from complacency (a sense of safety) that it suddenly looms larger than life, or death. . . . One consequence of how much attention a crime receives from the public is the resources devoted to solving it. In the Central Park case, the police, spurred by confessions and, perhaps, concerned that the gang might strike again, charged the first suspects within 48 hours. In the Fort Tryon Park murder, with no witnesses coming forward, the police reported last week that they had made no progress in their investigation.

Questions

1. What is similar about the two murder cases? What is different?
2. In your opinion, why did one of the cases receive so much more public attention?

G. August 19, 1990, "Youths Guilty of Rape and Assault of Jogger." Three young men were convicted last night of raping and beating a jogger in Central Park but were acquitted on the most serious charge they faced, attempted murder. The verdict was reached after 10 days of bitter jury deliberations, and it ended a chapter in a case that has become a milestone in the public's sense of helplessness against the violence of lawless teen-agers. The crime itself had triggered both fear and soul-searching as experts tried - and failed - to explain what could lead seemingly ordinary young men to commit so vicious an act and to do it so icily. Although the defendants faced the same charges as adults would have, they will be sentenced on Sept. 11 as juveniles. They face a maximum of 5 to 10 years, as much as they would have received if convicted of attempted murder. They will serve the first part of their sentences in a juvenile detention center and go to state prison when they turn 18. . . .

The viciousness of the attack on the jogger appalled blacks and whites alike. But even before the case went to trial, issues of racism that went far beyond the question of whether the rape was racially motivated were written indelibly into the case. Early on, many blacks worried that angry whites would stigmatize all young black males. And many blacks said the defendants had been railroaded, likening them to the Scottsboro Boys, nine black youths who became a cause celebre after they were accused of raping a white Alabama woman.

Questions were raised about a double standard: had the crime against a white Salomon Brothers investment banker received media attention denied nonwhite rape victims? Some blacks questioned the competence of the suspects' lawyers, two of whom were assigned by the court because the defendants could not afford private counsel. There were times when the examinations conducted by Mr. Burns, the lawyer for Mr. Salaam, seemed to help the prosecution as much as the defense. The case . . . also played a part in New York City's mayoral race. The lengthy proceedings polarized a city still divided over Tawana Brawley and other racial cases. . . .

The jurors - four of them white, four black, three Hispanic and one Asian - deliberated for 10 days. They asked to review a great deal of the evidence and for written testimony read and reread. . . In the end, they were apparently convinced that what the police said the three had confessed to was essentially true: that the jogger had been raped and hideously battered and that all three young men had helped do it.

Questions

1. What was the verdict in the "jogger" trial?
2. What was the most evidence presented to the jury?
3. Some observers believe that racism planned a role in the trial and public debate. Do you agree? Explain.

H. September 5, 2002, "3 Seek to Overturn Verdicts in '89 Rape of Park Jogger." More than a decade after the beating and rape of a woman who was jogging in Central Park and the conviction of five teenagers in the attack, a defense lawyer is asking a judge to throw out the guilty verdicts based on a convicted murderer's confession and newly emerged genetic evidence. The lawyer, Michael Warren, who represents three of the people convicted in the attack, filed the motion on Friday in State Supreme Court in Manhattan. He said he planned to argue at a hearing on Monday before Justice Eduardo Padro that the confession and DNA evidence exonerate (clear) his clients, Kevin Richardson, Antron McCray and Raymond Santana. Despite the graphic (vivid) confessions they initially gave to the police, the five who were convicted have maintained their innocence. Defense lawyers have contended that the admissions by the teenagers and their subsequent (later) statements were coerced (forced), that laws protecting juveniles were violated, and that there was no legal justification for some of the arrests. Charges of racism also tinged the trials. All of those convicted are Hispanic or black; the victim is white. In addition, there was no strong forensic evidence linking the suspects to the crime. Prosecutors maintain that the defendants were treated properly under laws governing juvenile defendants and that the arrests were justified.

Mr. Warren obtained a prison interview last month with Matias Reyes, a convicted murderer and rapist, in which the inmate confessed he had stalked and raped the victim and claimed to have been the jogger's sole attacker, according to the motion, which was first reported yesterday in *The Daily News*. Manhattan prosecutors and law enforcement officials said that months ago Mr. Reyes, 31, confessed to raping the victim. The authorities have been investigating the claim since at least spring. Prosecutors have said that preliminary DNA tests have shown that Mr. Reyes's genetic material is consistent with some evidence at the site of the attack, which occurred April 19, 1989.

Questions

1. Why does the defense lawyer want the guilty verdict thrown out?
2. What new evidence points to Matias Reyes as the guilty party?
3. In your opinion, does the new evidence support the request that the guilty verdict be thrown out?

I. September 6, 2002, "DNA in Central Park Jogger Case Spurs Call for New Review." Semen found on the sock of the victim in the notorious (infamous) Central Park jogger case 13 years ago has been conclusively (positively) linked by DNA tests to a convicted murderer-rapist serving a life term in an prison upstate, a law-enforcement official familiar with a sweeping new investigation of the case said yesterday. The official . . . said that the DNA tests proved beyond question that the convict, Matias Reyes, 31, had raped the jogger, who was found battered and near death on the night of April 19, 1989. . . . But the official said that the proof of Mr. Reyes's involvement did not necessarily have a bearing on the convictions of five young black and Hispanic men who were found guilty in 1990 of attacking the 28-year-old white investment banker, largely on the basis of their own graphic, detailed confessions. All have served their sentences, though one is still in jail in an unrelated case. Since last spring, Manhattan prosecutors have been reinvestigating the case in the light of a claim by Mr. Reyes that he alone had waylaid, raped and beaten the jogger. He said he struck her with a tree branch, dragged her into a ravine, beat her with a rock, raped her and walked away with her radio. In recent days, lawyers for three of the five youths convicted in the case have contended that Mr. Reyes's confession -- and especially his claim to have acted alone - proved that their clients had been wrongfully convicted. They insisted that the youths' confessions had been coerced, and noted that no DNA or other conclusive forensic evidence against them had ever been produced.

Questions

1. What new evidence links Matias Reyes to the Central Park jogger case?
2. Why might this new evidence fail to help the convicted youths?
3. In your opinion, is the new evidence more powerful than the original confessions by the youths? Explain.

J. December 12, 2002, "A Test the New York Justice System Failed." On the day in 1989 that his city was first hearing the details of what seemed to have been a gang rape in Central Park by teenagers, Mayor Edward I. Koch said the crime would be a test. "I think that everybody here - maybe across the nation - will look at this case to see how the criminal justice system works," Mr. Koch had said. "How will this be handled? This is, I think, putting the criminal justice system on trial."

And 13 years later, the verdict is in: The system failed, and in ways that cannot be made right. The man responsible for the rape of the Central Park jogger eluded (avoided) police attention and continued a sporadic (irregular) siege of violence on the Upper East Side for the next four months that included rapes, slashings and one murder. Most basically, the Manhattan district attorney has asked for the dismissal of all charges against the teenagers, and provided a list of compelling reasons to believe that another man, Matias Reyes, was the sole attacker. No longer do the prosecutors endorse a story of gang rape. The sexual assault on the jogger, long viewed as the signature piece of violence in a night of mayhem by teenagers, is recast in the prosecutor's report as another episode in a rampage of crime by Mr. Reyes. While Robert M. Morgenthau, the Manhattan district attorney, did not explicitly declare the young men innocent, . . . his report describes in a decisive manner the powerful evidence implicating Mr. Reyes and the weak evidence against the teenagers.

Questions

1. Why did former Mayor Koch believe this was such an important legal case?
2. Why did the Manhattan district attorney ask for the dismissal of all charges against the accused teenagers?
3. Do you agree with the district attorney's recommendation? Explain.

K. December 6, 2002, "A Word That Seared a City's Imagination." The word caught on after it was used by the initial suspects in the Central Park jogger attack. "We were going wilding," one of them told the police investigators, who had never heard the term before. Within days, it was adopted to describe bursts of violence by roving groups of young people. To many, it seemed to express aptly both the barbarity of the Central Park attack itself and the nation's broader worries about a surge in violent youth crime. "Wilding - as American as Tom Sawyer" was the title of an opinion piece published in *The New York Times* in May 1989. In 1993, the word was included in a supplement to the *Oxford English Dictionary*: "The action or practice by a gang of youths of going on a protracted and violent rampage in a street, park or other public place, attacking or mugging people at random along the way; also, an instance of this." The *American Heritage Dictionary* followed suit in its fourth edition, released in 2000. Curiously, "wilding" was first used in the same sense at least a year or two before the 1989 attack, said Jesse Sheidlower, an editor of the *Oxford English Dictionary*. The word appears to have faded somewhat from popular use in recent years, perhaps because it was intrinsically linked with the Central Park jogger case.

Questions

1. According to the *Oxford English Dictionary*, what is the definition of "wilding"?
2. Why did the term "wilding" become so widely useed in the arly 1990s?
3. In your opinion, is this an accurate description of events in Central Park in 1989?

L. December 6, 2002, "Excerpts From District Attorney's Report on Re-examination of Jogger Case." Following are excerpts from papers filed yesterday by the Manhattan district attorney's office in the Central Park jogger case. The full text is at http://www.manhattanda.org:

The investigation has included interviews with police officers, corrections personnel, inmates and civilians, as well as a review of all relevant records pertaining to Reyes's personal, criminal and psychological history and the original investigation and prosecution of the attack on the Central Park jogger. . . . That investigation has led to the conclusion that Reyes's account of the attack and rape is corroborated (supported) by . . . independent evidence in a number of important respects . . . In addition, Reyes has proven to be candid and accurate about other aspects of his life, associations and history, both personal and criminal. A full review and investigation of that criminal history has revealed significant parallels (similarities) with the jogger attack, and also resulted in the discovery of important additional evidence. . . . A self-confessed and convicted serial rapist - who habitually stalked white women in their 20's; who attacked them, beat them and raped them; who always robbed his victims, and frequently stole Walkmans; who tied one of his victims in a fashion much like the Central Park jogger; who lived on 102nd Street; who beat and raped a woman in Central Park two days before the attack on the transverse; whose DNA was the only DNA recovered inside and alongside the victim; whose narrative of events is corroborated in a number of significant ways; who had no connection to the defendants or their cohorts; and who committed all his sex crimes alone - has come forward to say that he alone stalked, attacked, beat, raped and robbed a white woman in her 20's, who was set upon on the 102nd Street transverse, was missing her Walkman and was left tied in a way that has never before been explained. Had this evidence been available, the defendants' attorneys would have had an arguably compelling alternative to the People's theory of the case.

Questions

1. What was the criminal history of Matias Reyes?
2. How do you think the young men felt about what happened to their lives?
3. In your opinion, where the teenagers originally convicted of the Central Park "jogger" attack and rape guilty as charged, the victims of an unfortunate legal mistake, or the victims of racism in American society? Explain.

Journeys on Old Long Island

Compiled and edited by Natalie A. Naylor (Interlaken, NY: Empire State Books, 2002). Review by Janet Gruner

Journeys on Old Long Island is an excellent resource and teaching tool for middle and high school social studies teachers. Natalie Naylor has amassed a variety of primary source documents from the mid-eighteenth through the late nineteenth centuries which give readers insight into different aspects of life on Long Island. The book provides easy access to information that is typically difficult to obtain. The majority of the documents can only be found in specialized or university libraries. The documents are drawn from travelers' accounts of Long Island and the descriptions and reminiscences of residents. Readers learn about the topography and geography of Long Island, the origins of Long Island's economy, the social and cultural customs of the people, the impact of major events such as the Revolutionary War and the construction of railroads, and the demographic changes that occurred in the region.

One of the great strengths of this book is the variety of its sources. Authors include President George Washington, historians, foreign visitors and ordinary men and women. Each document offers a unique perspective on the history of Long Island. In addition, its maps and illustrations are wonderful resources for examining a landscape and environment that has been altered over time by population growth and technological advances. What I especially like is the way this collection provides insight into aspects of history that textbooks generally overlook. Naylor's book makes it possible for teachers to connect broad concepts and watershed events in history with the local history of Long Island. The impact of technology on history and society, in this case the construction of the Long Island Railroad, becomes clearer as students read about the journey east made by Dr. Alexander Hamilton in 1744.

The first activity, "Comparing Accounts of Sag Harbor," can be used as a springboard in a high school class for discussing economic and social characteristics unique to Long Island, the impact of geography on development, changes that occurred in the village over time as a lens through which to evaluate larger social or economic changes in the nation, or the larger issue of detecting and being aware of bias in primary sources. This activity can be completed by each student individually or can be implemented using a jigsaw method. As a concluding activity, students research Sag Harbor today and compare it with the past. The second activity examines the experience of, a teenage girl living in Kings County (Brooklyn) during the American Revolution. Middle school students can compare her wartime experiences with excerpts from *The Diary of Anne Frank* and *Zlata's Diary*.

Activity 1. Comparing Accounts of Sag Harbor

Document A: Francisco de Miranda, 1784. "At 8 o'clock in the morning, after breakfast, the Doctor and I traveled to Sag Harbor with intention to take the boat which sails to Newport (Rhode Island). It was nine o'clock when we arrived. We thought the Captain about to sail as agreed, but he was not ready, so I had to stay in dreadful place to wait an opportunity. I passed the time in observing a whale boat and talking with the crew, examining the whaling equipment . . . The crews for the main part are Indians, among whom you can find the best harpooners, and some commissioned officers, who behave with decency and circumspection - never getting drunk or misbehaving, so we observe these Indians are as capable and prudent as any other people. The implements are Harpoons and Ropes. The first are thrown to kill the whale and the rope to pull. Inside, near one of the masts they have a furnace of brick with two kettles in which they melt the fat. The first product is put in barrels and is called whale oil - the second is "Esperma-city" (spermaceti), and is placed in earthen vessels. Note the exertion and courage required in this industry. I was told that from this whole neighborhood 400 whaling ships went out during the last war . . . It was surprising to observe the simplicity and narrowness of these people's lives - their housed very small and quite lacking in ornament and comfort - and at the same time to note the high ideas they have in their heads . . . I had to be patient and spend the time reading as the place is one of the worst you can imagine" (48).

Questions

1. What are some characteristics of life in Sag Harbor at this time?
2. Who comprises the crew of the whaling boats? How are these people described?
3. What is the author's overall impression of Sag Harbor?

Document B: Timothy Dwight, 1811. "Sag Harbor is a pretty village, lying partly within the township of Southampton, and partly in that of East Hampton. It is situated on a mere mass of sand. The harbor, which is excellent and the only good one for a great distance on the eastern end of the island, allured the inhabitants to this unpleasant ground; not unpleasant from the want of prospect, but because it furnishes unpleasant streets and walks, and is unfriendly to every kind of vegetation. The village contained at this time about 120 houses, the principal part of which are on a winding street terminating at the shore; the rest, on some other streets of less consequence. Many of the houses, outhouses, and fences are new and neat; and an appearance of thrift, elsewhere unknown in this part of the island, is spread over the whole village. Several of the inhabitants have acquired considerable wealth by commerce and fishing, both of which have been regularly increasing since the Revolutionary War. When we were on the spot, there were three, and there are now six ships employed in the whale fishery on the coast of Brazil, each of which is supposed on an average to return annually with one thousand barrels of oil. The other vessels owned here may amount to fifty. Mechanical business is also done here to a considerable extent. Shipbuilding particularly is carried on with skill, spirit, and success. There is a printing office in this village, the only one on the island, except Brooklyn. The inhabitants have a small Presbyterian church, old and of design ill repaired, a much larger one being necessary to accommodate their increasing population. Sag Harbor is now and probably will continue to be the most considerable village in the eastern part of Long Island. The number of inhabitants at the date of our journey was about 850 (1804); in 1810, they amounted to 1,168" (86-87).

Questions

1. What are some characteristics of life in Sag Harbor at this time?
2. Why were settlers attracted to Sag Harbor?
3. What evidence is presented that demonstrates that Sag Harbor was a prospering village?

Document C: John Barber and Henry Howe, 1842. "Sag Harbor is the most populous, wealthy, and commercial place in the county, and may therefore not improperly be considered the emporium of Suffolk. The capital employed in trade here probably exceeds that of the whole county besides, there being nearly a million of dollars invested in the whale-fishery alone, employing a tonnage of more than six thousand, exclusive of several fine packets and other vessels engaged in the coasting business" (186).

Question: Why do Barber and Howe describe Sag Harbor as the "emporium of Suffolk"?

Document D: Daniel Tredwell,1843. "Sag Harbor is not an accident; it is a considerable village, situated directly on the bay, with ample water for all maritime purposes. It has a population of about three thousand and five hundred souls, and considering that it is a seaport and its population consists largely of sailors, it is orderly. The village consists of one principal street (Main Street), pretty solidly built upon for several blocks, and on which its business is transacted, with many side streets of private residences . . . The arrival or departure of one ship gives Sag Harbor an excuse for going busy, but there are three here now and the business of the town essays New York activity. The financial and commercial importance of Sag Harbor is out of all proportion to its size and population. It has a population of about thirty-five hundred, many dry goods stores, grocery stores, outfitting stores for whalers, with ship chandlery stores and others. Sag Harbor has about $1,000,000 invested in the whaling and codfishing business, and has many packets and vessels engaged in the coasting trade. The income from its investments is about $15,000,000 annually. . . In the course of our conversations with Captain Budd during our stay he made this remark: "That calamity was imminent with the whaling business. Whales are getting scarce, profits are getting smaller and the expenses greater, and that he was shortening sail." . . . Of the inhabitants of Sag Harbor as a class little can be said . . . ,there is no marked famous or infamous class. But there are many learned and cultured people here . . . There are many wealthy and respectable citizens of Sag Harbor who commenced their career as ordinary seamen and rose to the rank of commanders, who are now retired capitalists . . ." (160).

Questions

1. What are some characteristics of life in Sag Harbor at this time?
2. Why does Tredwell believe that the "financial and commercial importance of Sag Harbor is out of proportion to its population"?
3. Why is this financial and commercial importance in jeopardy?

Summary Discussion: How do these four descriptions compare to each other in terms of content and tone? What might account for such similarities and differences? Based on the information presented in these documents, how was Sag Harbor transformed over the course of time? Compare the Sag Harbor of the 18th and 19th century to the community that exists today. What is the economic and social composition of the town? Did Captain Budd's prediction come true?

Activity 2. Civilian Experiences During the Revolutionary War

Excerpts from Femmetie Hegeman Lefferts, "Home Life During the American Revolution"

A. "The morning on which the British troops landed was one of the loveliest we had had that summer. The sky was so clear and bright that you could scarcely think of it as a day which was to bring so much sorrow. I was then just sixteen years old, and my sister was a little older . . . The whole village was in a commotion . . . The advancing army was just beyond the hills. There was an almost incessant firing in that direction. An entrenchment was thrown up in Flatbush a little to the south of us, and a small redoubt, on which a few pieces of artillery were mounted, was put up at the north of us, on a spot which is now in Prospect Park, Brooklyn and is called the Battle Pass. From these arrangements we knew that the enemy was expected in the line of our house. As my father was ill, and my sister and self were two young girls more full of life and spirit than of discretion, Mother had resolved to seek our safety in flight . . ." (20).

Questions

1. Why was Femmetie Lefferts and her family forced to flee from their home?
2. What are some emotions you might be feeling if you were in her place?

B. "When, after the Battle of Long Island, we returned home, before we reached the village we could see the tall old trees that had stretched their arms so protectingly over our roof; they were all charred and blackened by the flames. . . . Two of our neighbors' houses, as well as our own, were burned to the ground. This was done by the order of Lord Cornwallis, because they offered a defense behind which the American riflemen could reload, and from which they could discharge their firearms. . . What a scene of desolation met us on our return! There had been a most reckless destruction and waste of property. What could not be used was broken and destroyed . . . Three of our neighbors who had left the village had their houses turned into hospitals for the American officers as the sickness increased. There had been very heavy rains all through the autumn of 1776, and an epidemic had broken out, arising from the effluvia [sewage] connected with the British and Hessian encampment. Many of our neighbors and friends were taken ill with this fever, and very few of those who were seized survived. Food was scanty; even the little to be obtained by hard work we were likely to be robbed of at any moment by the lawless plunderers who had followed in the train of the army. . . The American prisoners had our warmest sympathy. They were on parole, and were not guarded strictly; they could go about where they chose . . . I took no pains to disguise my sympathy for the American prisoners and my warm interest in the cause of freedom. My sister sometimes begged me not to express my opinions so openly in the presence of the British and Mother checked me often, telling me that I was acting unwisely . . ." (24).

Questions

1. What hardships did Femmetie Lefferts and her family face once they returned?
2. How did Femmeite's experiences after the Battle of Long Island influence her outlook on the war?

Summary Questions: In your opinion, were the British justified in burning down the homes of these civilians? Is it permissible to take action against civilians in any way during wartime? Why or why not? How might Femmetie's view of the war differ from that of a British officer? How might it compare to that of a British girl her age? How did Femmetie's experience compare to the wartime experiences of others you may be familiar with?

Bringing History into the Elementary School Classroom Using Family Artifacts

by Judith Y. Singer

The New York State Social Studies Standards include a requirement that elementary school children learn about themselves and their place in history. Family artifacts and children's literature help children learn that all people have history, and help them bring their own histories into the classroom. I have done family artifact projects with children from PreK through Sixth grade. They can be used to introduce a study of Self and Family, a unit on Communities Around the World or one on Immigration to the United States.

At the beginning of the project, children bring home letters asking parents to help them select an item, an artifact, that has been in their family for a long time and has special importance to the family. To help students imagine what to bring, teachers can display their own family artifacts. I show students a hand-chopper which belonged to my grandmother (circa 1910) that she used to prepare traditional Eastern European Jewish dishes such as chopped liver or chopped eggplant. The story I tell helps make children aware of how cultural practices can be embedded in an artifact. As students bring in their artifacts, each one explains to the class what the artifact is, where it is from, what it is used for, who it belongs to, and how old it is. Children can locate their artifacts in time and space by placing them on a time line and showing where they come from on a map of the world. A photo should be taken of each student holding up his or her artifact so the class can create a Family Artifact Museum on one of its bulletin boards. Each photo is accompanied by a "museum card" containing the information about the artifact.

One of the most powerful aspects of this project is the way it builds a sense of community in the classroom, at all ages and grade levels. As they listen to one another and examine each artifact, students are facinated by the similarities and differences among their families. They express pride in learning new stories about their own families and in sharing their new knowledge with classmates.

Any of the following books can serve to introduce or enhance a family artifact project. The first three books are quilt stories. Traditionally, quilts are made from left-over scraps of cloth or the used clothing of family members. The scraps are cut into squares and then pieced together. The craft of quilting is itself an artifact, passed down from one generation of women to the next wherever they find cool nights and fabric to stitch. Quilt stories illustrate continuity and change, as the quilt and its stories remain in a family for generations, even as daily life changes. It is easy to make a facsimile quilt with children, using either cloth or paper and glue. Children can create squares about themselves or their families to contribute to a class quilt.

In two books, special dolls are at the center of the story. In one book, an elderly woman shares the stories in her hundred penny box with a young great-great nephew. In another story, a family gets together to share a holiday and a special recipe. In the final story, photographs and a favorite song help a young girl form a special bond with a grandmother who suffers from Alzheimer's disease.

The Patchwork Quilt by Valerie Flournoy, illust. by J. Pinkey (1985). NY: Dial Books for Young Readers. In this story about an African American family, the craft of quilting is passed down from Tanya's Grandma and Mama to Tanya. As her grandmother prepares the squares for a new quilt, Tanya finds a square cut from her brother Jim's favorite blue corduroy pants, another from colorful material left from Tanya's African princess costume, and one from the gold material Mama used to make the dress she wore on Christmas night. The last squares are made from Grandma's own faded quilt, which her mother made for her when she was only Tanya's age. The new quilt holds the history of Tanya's family. Grandma tells Tanya, "A quilt won't forget. It can tell your life story."

The Keeping Quilt by Patricia Polacco (1998). NY: Simon & Schuster Books for Young Readers. This second quilt story spans several generations of a Jewish family, beginning with Anna, the author's great grandmother, who travels as part of an immigrant family from Russia to the Lower East Side of Manhattan. The clothing Anna outgrows as a child is cut into shapes to become her family's Keeping Quilt. As Anna's family grows and travels the quilt becomes a wedding canopy, a Sabbath tablecloth, swaddling clothes for new babies, and again a quilt to keep an elderly person warm. The author tells us, "The quilt welcomed me, Patricia into the world, and it was the tablecloth for my first birthday party." At the end of the book, Patricia is looking forward to passing on the story to her own grand-babies. In this story, readers learn that cultural traditions can become more inclusive of different beliefs, even while they help families connect to the past.

The Rag Coat by Lauren Mills (1991). Boston: Little, Brown. The third quilt story is about Minna, a little girl from Appalachia who wants desperately to go to school, but her father has died from miner's cough, and her mother has no money to buy her a coat. The quilting mothers who come to make quilts with Minna's mother decide that they will make Minna a coat using scraps from their own quilts. Minna learns the story of each patch as it is sewn into her coat. When the coat is finally finished, Minna is ridiculed by the other children who call her "Rag-Coat." At first Minna runs away, but she returns to tell the other children the stories which she learned from the patches in her coat. Minna tells them, "Don't you see? These are all *your* rags!" In this story, the coat is an artifact with stories to tell about a whole community. Quilts hold people together, and they are also a source of income, as people struggle to make a living in Appalachian coal country.

The Chalk Doll by Charlotte Pomerantz, illust. by F. Lessac. (1989). Mexico: HarperCollinsPublishers. In this story Rose begs her mother for stories of what her life was like as a young girl, growing up in Jamaica. Rose learns that her mother had a rag doll which she made herself, but her mother always wanted a "chalk" doll, a store-bought, white china doll. After Rose hears Mommy's stories about condensed milk, a late birthday dress, and high-heeled shoes made from mango pits, she decides it is time for her to have the one toy she doesn't own. Rose and her mother settle down to make a rag doll. The new rag doll will become an artifact which helps them hold onto the memories of an earlier time in Jamaica.

The Ticky-Tacky Doll by Cynthia Rylant, illust. by H. Stevenson (2002). NY: Harcourt. This is the story of another rag doll, an artifact which is created by a wise grandmother for a little girl who is frightened to go to school and leave her favorite doll at home. The little girl and her ticky-tacky doll do everything together, but when it comes time for the little girl to go to school, the ticky-tacky doll has to stay home. The little girl was so sad, she did not eat. "And she did not count to ten." Only Grandma knew what was wrong. Grandma made the little girl a ticky-tacky child that was so small, it could be stuffed in a corner of her book bag, where no one would ever notice it, except the little girl. In this story a new artifact is created, one which speaks to the need of little children to feel connected to their homes, even when they embark on new adventures.

The Hundred Penny Box by Sharon Mathis, illust. by L. & D. Dillon (1975). NY: Puffin. A little boy named Michael, from an African American family, understands how much his great-great-Aunt Dew needs to hold on to her artifact: a wooden box containing one hundred pennies, one for every year of her life. Michael's mother wants to give Aunt Dew a new box that is smaller and prettier than the big clumsy one she has. But, like the Little Girl with her ticky-tacky doll, Great-great-Aunt Dew needs to have her old, cherished box at her side. Each penny holds a memory of a year of her life. It is full of stories about herself and her family. "When I lose my hundred penny box, I lose me" Aunt Dew announces to her great-great-nephew Michael. This story reminds us again of the importance of connections among family members, for all kinds of families.

Dumpling Soup by Jama Rattigan, illust. by L. Hsu-Flanders (1993). Boston: Little, Brown. Not every artifact is an object. Recipes can be artifacts as well. Marisa, a little girl in Hawaii, helps make soup dumplings for the first time, a special dish much prized in her large Asian family. The recipe and the dumplings are family artifacts made with care each time this family comes together. The most important ingredient is the care and affection Marisa experiences as members of her family praise her dumplings, the "best mandoo" her grand-mother has ever tasted! Each time the family eats dumplings, they will remember Marisa's dumpling story.

Singing with Momma Lou by Linda Altman, illust. by L. Johnson (2002). NY: Lee & Low. An African American girl uses old photographs and newspaper clippings to help her communicate with her grandmother, Momma Lou, who has Alzheimer's disease. As Tamika shows her these artifacts, Momma Lou seems to remember events in her life, like holding her first grandchild or being arrested with protesters and singing "We Shall Overcome" in jail. At the same time that the photographs and songs remind Momma Lou of her life, they help Tamika gain a new appreciation of her grandmother's participation in the Civil Rights Movement.

Elementary School Activity: Creating a "Big Book" from a Local Newspaper Story

This project was created for the "Gateway to the City" project, a collaboration between the offices of Brooklyn and Manhattan High Schools, District 5 and 17, the New York City Department of Education Office of Social Studies and Multicultural Initiatives, the Brooklyn Historical Society and Hofstra University. It was designed for grade four classrooms looking at local history, but it can be used to help other children imagine the past as well. – Alan and Judith Y. Singer

1. A "Big Book" is a children's picture book that contains a story illustrated with drawings or paintings. It is called a "Big Book" because it uses the largest sized paper available, making it easy to use in a large group read-aloud. Our goal is to create "Big Books" about two scenes from the history of New York City during the second half of the 1800s. It is a time period known as the "Age of Industrialization."
2. Each of these notices appeared in *The New York Times*. They are very brief stories. As you read them, try to picture the people, settings and events in your mind. Talk about the stories with your team members and see if they imagine different things.
3. After you finish discussing one of the stories you will start to design your "Big Book." You must rewrite the story in your own words. The team must decided whether they want their "Big Book" to have a happy ending or not. Each page of the book will have two or three sentences from your version of the story and one large picture. You should look in history books for pictures to get a better idea of how the city looked at the time of the story.
4. The team must decide how it wants to divide up the tasks and how it will work together to create an interesting and beautiful "Big Book." The teams will take their completed "Big Books" to read to younger classes.

A Brooklyn Train Wreck (1860)

A shocking accident occurred yesterday morning on the Long Island Railroad, as the train was emerging from the cut on the descending grades between East New-York and Bedford. A cow had lain down on the track, and it was not seen by the engineer until it was impossible to stop the train. As it passed over the body of the animal, the locomotive, baggage and milk cars, and one of the passenger cars, were turned off the track and overthrown. The locomotive was turned "bottom up," and one of the fireman, named James Lynch, was crushed to death beneath it. The engineer and conductor were also badly injured. Considering the nature of the accident, it is quite wonderful that the result was not more tragic.

An Abandoned Vessel Saved (1864)

The steam-tug R.L. Mabey, when coming up the Lower Bay yesterday morning, saw the schooner F. J. Brognard of New York, ashore on the west bank abandoned. The men on the tug saw the captain and crew leave her, and land on Staten Island shore. They went to them and offered to carry them back, and tow the vessel of the bank. The captain refused to have anything more to do with her. The tug went to the schooner, and, after placing two men on board, took her in tow, and docked her at Pier No. 33 North River. She has her counter stove in about the rudder-hole, and is leaking badly. She is supposed to be from Philadelphia and is loaded with coal.

The Elephants Cross the Brooklyn Bridge (1882)

England's pet, old Jumbo, his Royal Sacredness, the white elephant, and the mighty name of Barnum added a new luster to the bridge last night. To people who looked up from the river at the big arch of electric lights it seemed as if Noah's ark were emptying itself over on Long Island. At 9:30 o'clock 21 elephants, 7 camels, and 10 dromedaries issued from the ferry at the foot of Courtlandt-street. "Hooray!" shouted a small boy, "There's Jumbo!" At the order of the Superintendent of Tolls no fare was collected. The bridge rules fix the fares for man, cows, and horses. The question of how much an elephant or a dromedary should pay stumped the Superintendent, and until he has solved the problem Barnum will enjoy the use of his money. Old Jumbo brought up the rear. As he reached Brooklyn he waved his ears in acknowledgement of a prolonged chorus of delighted "ohs" from a whole house-top full of pretty girls.

A “History Mystery” for Elementary School Classrooms

by Andrea S. Libresco

Instructions: In this activity you will be acting as historians. Historians are really like detectives who search for clues and put together puzzle pieces until a more accurate picture of the past emerges. Below is the statement of a 54 year old white male made sometime during the mid-1800s. Your task is to compare this statement against all of the evidence presented in your packets to determine how accurate his statement is.

“Why are those uppity women complaining? They have wonderfu jobs as wives and mothers. They have all they could possibly want.”

Directions- Working with your group:

1. Read through all the documents in the packet.
2. As you read, evaluate whether the evidence in the document proves or disproves the statement above. Record the evidence in the appropriate box.
3. If you find that you need information beyond what the documents provide to help you answer the question, make note of this in the spacelabeled “more evidence needed.”
4. If you have any interesting points or questions that do not fit into the other sections of the chart, record them on the spaces provided.

More evidence needed	**Interesting points**	**Questions**

Evidence which proves the statement	**Evidence which disproves the statement**

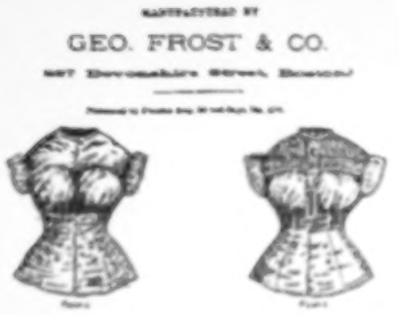
Now that you’ve been doing the work of real historians, you should be able to answer these questions:

How do historians know what they know? What types of sources do they use as evidence?

A. CLOTHING

1. Excerpt from a Letter to the Editor of *The Lily*, 1840s: "Is it any wonder that the female's [health] is becoming … deteriorated, when we consider the effects of the long, tight bodice, and the heavy skirts suspended from the hips?"

2. Advertisement in a catalogue for a piece of women's clothing.


GEO. FROST & CO.

B. MARRIAGE & HOUSEHOLD RESPONSIBILITIES

1. Excerpt from columnist Fanny Fern, 1850s: "At marriage, she loses her entire identity...But it will be said that the husband provides for the wife, or in other words, he feeds, clothes, and shelters her! Yes! he *keeps* her, and so he does a favorite horse; by law they are both considered his property. Both may, when cruelty of the owner [forces] them to run away, be brought back by the strong arm of the law....
this is humiliating indeed, but nevertheless true..."

2. Excerpt from Henry B. Blackwell and Lucy Stone's wedding vows, 1855:
"We protest especially against the laws which give to the husband:
1. The custody of the wife's person.
2. The exclusive control and guardianship of their children.
3. The sole ownership of her personal property..."

3) Excerpt from Margaret Sanger, a nurse, concerned about the effects of multiple pregnancies on women ():
"I worked on the Lower East Side of New York. What I saw there was horrible. I'll never forget Sadie. She had four babies, one after another. I nursed her back from death's door with each one. The doctor told her her body had given out from too many pregnancies....Within a year Sadie was pregnant again and dying...."

C. EDUCATION

Excerpts from a letter written by Sarah Grimke to her sister, Angelina, 1838:
1. "It has been [stated] that 'chemistry enough to keep the pot boiling, and geography enough to know the location of the different rooms in the house, is learning...enough for a woman.' I have myself heard men, who knew for themselves the value of intellectual culture, say they cared very little for a wife who could not make a pudding, and [showed disgust] at the...thirst for knowledge exhibited by some women."
2. "[This behavior is just like] the policy of the slaveholder, who says that men will be better slaves, if they are not permitted to learn to read."

D. WORKING CONDITIONS

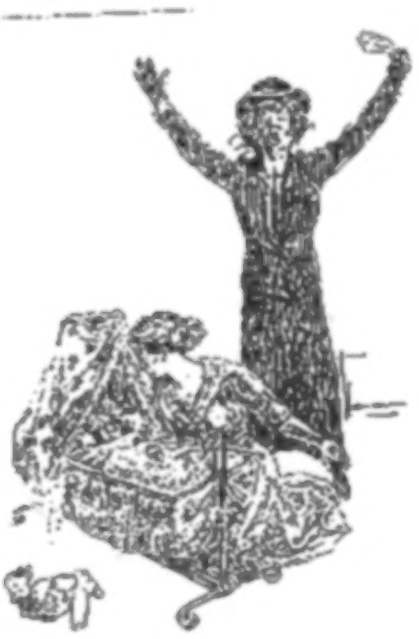
Excerpts from journalist Florence Lucas Sanville who worked in a silk mill to gather facts for an article in *Harper's* magazine, 1910: "One of the silk factory workers I met was Lena R., a thin-shouldered, anemic-looking girl, with a sweet, bright face. She looked so young that I asked her age. 'I'll be fourteen in the winter,' she replied, and added that she had been doing night work since she was eleven. . . One of the most striking evils in the physical environment of women (workers in the factory) is the lack of seats. . . . The harmful effect of continuous standing upon young and growing girls is [seen in the] stocking feet of the workers, and the rows of discarded shoes. For after a few hours, the strain upon the swollen feet becomes intolerable, and one girl after another discards her shoes. . . .Another harsh and very common practice of employers is to cover the lower sashes of the windows with paint, and to fasten them so that they cannot be raised in hot weather. This is done so that the girls 'don't waste time looking out."

E. POLITICAL RIGHTS

1. Excerpt from the *Declaration of Independence* by Thomas Jefferson, 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed...."

2. Excerpt from Susan B. Anthony's speech in court when brought to trial for illegally voting in Rochester, New York, 1872: "[A]ll of my sex are, by your honor's verdict, doomed to an inferior position under this so-called democratic government. . . .Your denial of my citizen's right to vote is the denial of my right consent [agreement] as one of the governed, the denial of my right of representation as one of the taxed...[is a denial of] my sacred rights to life, liberty and property. . . Yes, I have been tried [according to law] but by forms of law all made by men, interpreted by men, administered by men, in favor of men, and against women."

F. SOCIAL ROLES: Political Cartoon in *Life*, 1912:



I feel two natures struggling within me.

Sources:

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Middle School Lesson – Exploring African American and Public History

by Ann Bianchetti

My goal in creating these lessons was to use public history to teach in a "multicultural" way. I try to address the goals of multiculturalism in lessons that encourage students to think about how aspects of New Jersey history have been ignored. This happens because they do not fit the way we like to see ourselves. Many Americans learn history by visiting public places such as museums, National Parks and memorials. As a result, these public history places have a responsibility to portray history from a variety of perspectives and to portray it accurately. The purpose of this lesson is to engage students in reflective thought on their public history experiences. It is also intended to teach the students what a public historian does, how Americans get their history from such public places and whether our public places do a good job portraying American history from a variety of perspectives. In this lesson, students examine and recall facts about slavery in New Jersey's history. This lesson addresses New Jersey social studies standards: 6.3- All students will acquire historical understanding of political and diplomatic ideas, forces, and institutions throughout the history of New Jersey, the United States and the world; and 6.4- All students will acquire historical understanding of societal ideas and forces throughout the history of New Jersey, the United States, and the world.

These lessons fit in with a unit on antebellum United States history. They can also be part of a course on New Jersey history or an examination of multicultural issues throughout United States history. The suggested material is designed for students who read on or above grade level. If students read below grade level, passages could be edited and shortened. A strength of these lessons is the assortment of activities. Group work, whole class discussion, video, reading, map work, and hands-on projects provide students with different learning styles a variety of ways to understand the topic. Another strength is the way they help students understand their public history experiences so that in the future they can be integrated into what they learn in class.

Materials:

Gary K. Wolinetz, "When Slavery Wasn't A Dirty Word in NJ." *www.greenbaumlaw.com/Articles/article18.html*
Wilbur H. Siebert. "Four Routes of the Underground Railroad in NJ." *www.state.nj.us/state/history/railrd.html*
The African American Burial Ground Project. *r2.gsa.gov/afrburgro/brochure.html*
Maps of New Jersey. *www.50states.com/maps/new_jersey.htm*
Art Supplies (poster board, markers, construction paper, scissors, etc.)
Video: "Fragile Freedom: African American Historic Sites," The History Channel.

Activities:

Day 1: Reads and discuss "When Slavery Wasn't a Dirty Word in NJ." Key discussion questions: What do you think the author means by his title? Why would 'slavery' be considered a 'dirty word'? Does the author think that New Jersey's role in slavery has been covered up? If so, why? Does the image of the Northern states as being free states have anything to do with the cover up? Why do you think that New Jersey was the last state in the North to make laws against slavery? How might people's opinions of New Jersey change if its slavery history were out in the open? Are you surprised by what you read about New Jersey's role in slavery and its objection to the 1865 amendment freeing the slaves? In your opinion, why hasn't this history been told? As a follow up activity, the class creates a chart of the court cases mentioned in the article, the date, and rulings. For homework, students use the article to create a timeline of African American history in New Jersey.

Day 2: In small groups, students read "Four Underground Railroad routes through New Jersey." Students find locations on a map of New Jersey and fill in the towns and rivers mentioned in the article on a blank map of New Jersey. Use a red marker to trace the Underground Railroad route on the map. As a follow up activity, the discuss the two sides of slavery in New Jersey - legal enforcement and support for slavery and the active Underground Railroad. Key discussion questions: Should both sides be told as part of New Jersey history? Should one be told more than the other? For homework, students should think of a museum or memorial that they visited. Where did you visit? Describe specific things that you saw? What did you learn about history while there? In your opinion, why do people sometimes remember history they learn from museums more than the history they learned in class?

Day 3: Students discuss the museum homework assignment. Teacher explains the idea of public history and what public historians do. Discuss the responsibility of public historians to portray multiple perspectives in history. Can we resolve the conflict between presenting a history which includes unpleasant aspects of the past with the need of tourist sites to attract visitors and have them 'go home happy'? View clip of "Fragile Freedom - African American Historic Sites." Discuss the purpose of the project. What story does it tell and how does it present it? What is the responsibility of historic sites to tell the 'whole story'? Why have public history sites been reluctant to tell the slavery story using artifacts such as ankle chains? Is it wrong if it makes part of the public 'uncomfortable?" For homework, students read the African American Burial Ground Project Brochure and answer these questions: What is the purpose of the site? Why do the organizers of the project want it to be a memorial? What is meant by 'cultural indifference'? Is this a historical site you would want to visit? Explain.

Day 4 &5 : The class should discuss the African American Burial Ground Project Brochure and how public history sites are designed and created. In the same groups used for reading the Underground Railroad handout, students design and create a New Jersey public history site focusing on New Jersey's role in slavery and African-American history. The project can be drawn on poster board or can be 3-dimensional. A written description of the public history site should accompany the project . The written description should include an explanation of the purpose of the site, its viewpoint, what visitors will do and learn at the site and the interpretation techniques that will be used to re present history (costumed interpreters, videos, murals, artifacts, tour guides, etc.).

Days 6: Students present projets and reports in class. Students will be assessed based on the following criteria. Does the final site project include techniques of pubic history that were discussed in class with rationales for using them? Does the site address New Jersey's complicated role in African-American history? Does the site incorporate varying perspectives about history? Does the site project demonstrate an understanding of New Jersey's African American history and public history techniques?

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You, New Jersey, And The World

Using *Farmer Boy* to Teach About 19th Century New York State

Farmer Boy (1933) by Laura Ingalls Wilder (NY: Harper Collins), 372 pages. Reviewed by Jacinda Lisanto

Little House on the Prairie. What elementary school teacher isn't familiar with Laura Ingalls Wilder's tales of her family's survival in the 19th century American wilderness? But are you familiar with her book about her husband Almanzo Wilder's childhood in the north country of New York State? The book, entitled *Farmer Boy*, spans the four seasons of Almanzo's ninth year of life on his family's farm in Malone, New York.

The book begins with Almanzo, then "not quite nine years old," trudging to the neighboring one-room schoolhouse through knee-deep snow with his siblings, Royal, Eliza Jane and Alice. The first four chapters introduce the reader to Almanzo's first school experience, complete with primer reading lessons, boys' and girls' sides of the room, a wood-burning stove as well as a water bucket and drink ladle, his interactions with the schoolhouse bully, and the Wilder family taking its turn to board the teacher for two weeks.

The remaining chapters offer snapshots of memorable moments and the various activities and chores necessary for survival on a 19th century farm. Each chapter reveals a different facet of farm life and culture, including the necessity of having many children (Almanzo actually had two other siblings not mentioned in this book) to help with the work year-round. In "Filling the Ice House" we learn about the urgency involved in collecting ice when nature says it is ready for harves We also witness one of the many dangers of farm life when Almanzo falls through the ice and is dragged out of the icy water by his feet. Almanzo receives no sympathy then, or after any of his farming mishaps, because a nine-year old farm boy was supposed to know better. In "Tin Peddler" we meet the traveling salesman, Nick Brown, with whom Mrs. Wilder must shrewdly barter, exchanging her supply of rags in return for kitchen utensils. The family then good-naturedly boards him for the night, enabling them to enjoy Mr. Brown's storytelling, as well as obtain news from neighboring communities, in the absence of other sources of information such as newspapers, radio or television. In "Cold Snap" we come to understand the true spirit of the farm family when all of the Wilders rise in the middle of the night to pour water over tender corn sprouts before the rising sun can kill the frost-covered crop. Visits from New York City's potato-buyer, horse-buyer, and butter-buyer illustrate the interdependence of rural and urban New York State and the growth of "The Empire State." "County Fair" gives us a glimpse of community spirit as hard-working neighbors show off their best efforts in agriculture and domesticity at the fair. Finally, in "Farmer Boy," we witness the then-common occurrence of a nine-year old farmer's son deciding that he will commit to taking over the family farm some day.

How fortunate for teachers and students that Rose Wilder Lane encouraged her 65-year old mother, Laura, to write down the memories of a time-gone-by. Her stories enable the children of future generations to learn how this nation grew. Using this book in a fourth grade classroom allows a teacher to take what are often abstract images of the past and make them more concrete, meaningful and enjoyable for students who are "Farmer Boy's" age. It can be used as a read-aloud for social studies or as a guided reading selection for reading instruction.

Classroom activities:

1. Create a Venn diagram of Almanzo's spring cleaning chores and your spring cleaning chores, including the tools used for the jobs. Which of your chores would you trade for one of Almanzo's? Why?
2. Starting with the "Old Wives' Tales" mentioned in the book, create an illustrated collection of old wives tales.
3. "Many hands make light work." This is an expression that applied to life on the Wilder's farm. Write an essay describing a time when this expression applied to a situation in your life.
4. Make a checklist of the crops that were part of the fall harvest. Take the list to your local grocery store. See how many of the items you can find in the fresh produce department. Select one item and prepare it for supper.
5. Partner up with the person next to you. Read the labels on each other's shirts to see where they were made. Use pushpins to show on a world map where the items came from. Discuss the class's findings.
6. Brainstorm a class list of the farm and household tools mentioned in *Farmer Boy*. Each student should select one tool to research and illustrate. Display them on a bulletin board entitled: "The Right Tool for the Job."
7. Visit the Wilder farm on the "Farmer Boy's Home" website at *http://www.almanzowilderfarm.com/html*.

In cooperative groups, create a colorful movie poster advertising "Farmer Boy: The Movie!" that depicts a major scene from the book and a list of the main characters and the actors who will be cast in those roles.

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Social Science Docket

Social Science Docket is a joint publication of the New York and New Jersey Councils for the Social Studies. Each issue includes theme-related and non-themed articles, lesson plans, learning activities and book, movie and museum reviews designed for K-12 social studies teachers. Article and lesson plan submissions are welcomed. The deadline for Winter-Spring issues is October 15. Deadline for Summer-Fall issues is March 1. We strongly encourage early submissions.

Projected Themes:

Winter-Spring, 2004 - Work and Workers in New Jersey and New York
Summer-Fall, 2004 - New York, New Jersey and the Supreme Court
Winter-Spring, 2005 - The Progressive Presidents (Roosevelt, Wilson, Roosevelt, Truman)
Special Issues: Teaching Social Studies in the Elementary School; Middle School Social Studies Projects

Regular features include: teaching with historic places; document-based instruction; local history; using oral history; addressing controversial issues; book, movie and museum reviews; social studies resources (including organizations and web sites); multicultural literature.

- Articles should be between 5 and 10 pages typed (1000-2000 words). Lesson plans and learning activities should be appropriate for classroom use.
- Initial submission should be either via mail or e-mail. Final versions of accepted material should be submitted either via e-mail or as a text file on a computer disk.
- Authors should use APA format without footnotes or endnotes. e.g., Text Insert - (Paley, 1993: 7-12) References - Paley, V. (1993). *You Can't Say You Can't Play*. Cambridge, MA: Harvard University Press.
- This is a peer reviewed journal. Submissions are reviewed by an editorial committee of social studies teachers who help authors prepare articles, lessons and activities for publication.
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